The Churchman.

SATURDAY, SEPT. 28, 1878.

TRUE HEROISM.

To the fatal list of those of our own ople who have died of the fever at emphis must be added the names of e Rev. Louis S. Schuyler, Sister Ruth, d Mrs. Bullock and Miss Waring. The st two were faithful and devoted assist- ts and nurses at the Sisters' House; the former two, more special mention ems called for. Mr. Schuyler, who has us, in the prime of life, fallen a martyr r the love of Christ, was the son of the ev. Montgomery Schuyler, D.D., of St. ouis. A graduate of Hobart College, eneva, N. Y., he took Holy Orders, and as engaged for some time at St. Peter's urch, Albany, under the care of Bish- Doane; after which he went to Eng- nd, intending to join the Brotherhood St. John the Evangelist, at Cowley, xford. His health, however, not being rong enough to warrant the carrying ıt of that design, he returned to this ountry a few months ago, and sought here to serve the Master. Modest and tiring, full of tenderness and sympa- y, and diffident of self, he asked no ominent position, preferring to work noticed and unknown; but the provi- ence of God has made for him an im- ortal name in His Church. At the ouse of Prayer, Newark, N. J., he inistered for a while, drawing hearts osely to his, and showing himself a ue pastor and priest; and next he was lled, as an assistant minister, to the arish of the Holy Innocents, Hoboken. happened that Mr. Schuyler was at ıe House of the Sisters of St. Mary, eekskill, N. Y., on the fifth day of the ırrent month, where, as he came from ıe celebration in the chapel, he was ld that both the clergy in Memphis, ıe Rev. Dr. Harris and the Rev. Mr. arsons, had been attacked by the fever, ıd that the little band of sisters and urses in that city were for the time ithout a priest. The instant resolu- on was taken to go to their aid at all azards, and, if necessary, to give his fe for them in our Lord. He arrived time to render help to the dying and ıe dead, one of his first acts being to ead the burial office over Sister Con- ance. By him the daily celebration as maintained at the cathedral, until ıe hour came when he too must cease om his labors. Tenderly ministered by the Rev. W. T. D. Dalzell, D.D., ho meanwhile had arrived to carry on ıe priestly work among those appointed die, he entered into rest on the 17th st., at half-past two in the morning.

The following day, September 18th, ister Ruth died, following her loved sters, Constance and Thecla. Known the world as Miss Helen George, a ative of Newburg, and about twenty-six years of age, few brighter, happier spirits ever rejoiced in God's precious gifts of life and health. Baptized some five or six years since by the Rev. Dr. Ewer, and devoting herself to the life of a sister of mercy, she served her novitiate according to the Rule of St. Mary, and was professed about a year ago, since which time she has been working in the wards of Trinity Infirmary, 50 Varick street, and among the poor of St. John's chapel, under the direction of the clergy in charge of it. None so bright, so cheery, as "dear little Sister Ruth"; her face always wore a smile, as it were the index of a heart full of love, joy and peace. Active in frame, brave and fearless in spirit, she distinguished herself in her work, till all who knew her loved her, and if ever prayers ascended earnestly to God for a life, they were made for hers. But it is His will that in this world we shall see her face no more.

The idea is held in some quarters that the sisters who went down hence to Memphis to help their companions did so under the constraint of an alleged rule of obedience to their order. In this a double injustice is done, first to the community, and secondly to those who have fallen so gloriously. They were under no constraint whatever, save that of which St. Paul speaks when he says, "The love of Christ constraineth us." All volunteered to go who went; but not all were allowed to go who volunteered. When it became known here that the sisters residing in Memphis (whose duty it was, of course, as residents to be there) wanted help, their companions sought and obtained permission to go to those whom they loved; more would have gone but for peremptory prohibition. The spirit was that of Him who said, "No man taketh My life from Me, but I lay it down of Myself." In the literal sense of the words they laid down their lives; they did so of free will, gladly, thankfully. It was not enthusiasm, nor sentiment, nor any like human motive which won for them the crown, but a calm weighing of a thing to be done, a sober counting the cost, and a belief that what they did was what God called them to do. If human acts can attest the strength of conviction and the power of faith, theirs bear such witness; and this is the victory that overcometh the world.

The time has not yet come to write the story of Memphis; it will be written by and by for the edification of many a soul; and when it is written, men will learn from those annals the power of God in Christ to draw His children close to Him, to sustain them under the most fearful trials, to make them strong in grace, and to inspire them with zeal to dare and do all things in return for the Agony and the Cross. And surely the fruit of this will appear hereafter, in a drawing of brethren towards one another, in the stirring up of greater earnestness in our spiritual life, and in deepening convictions of the truth of a religion under whose inspiring motives and by whose supernatural aids such jewels have been polished and made meet to shine in the crown of the King of Saints.

THE UNITARIANS AT SARATOGA.

The conference of Unitarians at Saratoga was not wanting in numbers or strength. We might be sure also that any subject discussed, whether it be the morals of politics, or the new theology, or salvation by hard work, would be discussed with ability. It is none the less certain, however, that the conference, like the body which it represents, could only make a very limited impression. Any Unitarian conference is very much the reverse of a Grecian phalanx. It lacks concentration, aggressiveness, and a certain fiery enthusiasm. Instead of charging one way, it discharges its weapons at all points of the compass. It regards too much discipline as dangerous. Better let a man hurl his javelin into the air, or even at his commander, if indeed he acknowledges a commander, than circumscribe his freedom.

If the Unitarians could agree on anything, they might hope to do some very effective work. There is enough intellectual force in the body, if it could only concentrate, to bring to pass large results, whether for good or evil. But it agrees to differ up to the point of not effecting a great deal, comparatively, either one way or the other. It follows the centrifugal principle of letting every man follow out the law of his being, even if, like Mr. Frothingham, he makes a clean break with Christianity and ends in the unknown. Putting aside the question of heresy or orthodoxy, what more absurd and hopeless task than to think of conquering the world according to Unitarian methods?

This want of agreement up to the point of mutual hindrance, not to say self-destruction, is closely allied with a negative belief and teaching which, according to its measure, ends in nothing. Of course, having broken with what is called orthodox Christendom, it is natural to show wherein orthodox Christendom is at fault. But what is to come of a gospel of negations which everlastingly rebels against the creeds, which kicks against orthodoxy, and which on all occasions shies at everything in the shape of authority and discipline? We all know that Christendom has built into its structure a great deal of wood, hay, and stubble, which, if it do not come down in one way or an-

other, must finally be burned; but who can build by always pulling down? The early Christians got on by rearing a structure and doing a work which overshadowed all forms of error. In like manner the Unitarians, supposing their conception of the Gospel true, must get on by rearing a structure and doing a work which overshadows all forms of error, orthodox Christianity included. But how are they doing it, or how can they hope to do it, themselves being judges? How do they account for it that in this nineteenth century they have builded nothing, or next to nothing, which draws the world after it, or which has any very appreciable influence upon the faith or even thinking of the age?

Are we wrong, again, in saying that the Unitarians, as a body, fail to make any deep impression or to enkindle any enthusiasm, because their gospel of disagreement and negations forbids it? Their Christ as lifted up on the cross does not draw all men after Him, nor hardly has any drawing power at all. They do not make you feel that salvation means anything, that is, any supremely important thing. They do not make you feel that their idea of redemption is Christ's idea of redemption. They make much, indeed almost everything, of the sermon on the mount; but something is wanting. This beautiful world of theirs, so adorned with flowers, and clouds, and glorious sunsets, is not the world depicted in the Bible, and which we see before our eyes. Their beatitudes cover up some things which ought to be cursed. Their hell is tame, and their heaven is tame. Original sin was bigotry; inherited and practical sin is dogma. Orthodoxy is their bugbear, creeds their terror. You fly from the wrath to come when you fly from ecclesiasticism and the tyranny of divines. You are saved by grace when you break with authority and become a liberal Christian. This is only a way of saying that in the strength of its antagonism the denomination has been carried over to that extreme border-land lying between authority and license, faith and faithlessness, earnestness and indifference, which makes its influence so hopelessly limited. It is not for a moment to question the sincerity of the body as a whole, nor to leave out of view the many excellent men and women who have been connected with it.

DR. SAMUEL ELIOT ON PUBLIC SCHOOLS.

There is no institution in America so thoughtlessly praised as the public school; there is none, we are almost tempted to say, that receives so little intelligent criticism. The machinery of the system in our large cities, where examples are set to the smaller towns, has come to be so complex that there is always danger lest the accidents and incidents of the system should receive more attention than the essential properties, and that people should be misled by the vast spectacle of education, and fail to consider carefully what and how the children are taught. No one, indeed, can stand near the entrance of one of our great city schools and see the hundreds of children thronging about the doors at the hour of opening without being stirred at all the possibilities contained in the movement, repeated as they are in the hundreds of schools throughout the city. To build and equip school-houses, to marshal hosts of children under a great array of teachers, to perfect a system of uniform study, to develop an almost military order and discipline, all this a city lavish in expenditure can do, and the spectacle makes strong appeals to the imagination. But any one who stops to consider knows that a magnificent system does not necessarily imply that the thousands of ductile children included in it are individually receiving the wisest training. The public-school system, in its external aspects, was never so highly organized as it is today; yet never, we think, has there been so deep a distrust as to its perfection—never so strong a disposition to examine its foundations and inquire whether or not the simple end of education has been lost sight of in the attention to the mechanism of the system. It cannot be forgotten that public schools have been a fixed fact now for more than a generation. Universal education, we are told, is at the foundation of the republic; but the men who engaged in the riot of the Summer of 1877 were educated, many of them, in our public schools; the men who clamor for the breaking of the nation's pledges were educated, most of them, in our public schools; the millions who openly or covertly have thrown aside religious restraints and surrendered themselves to a barbaric faith, revived in the name of Spiritualism, were educated in our public schools. If we boast that our public schools are to save the nation, it is time to ask if we have not been too complacent, and assumed that they were doing a work which they are not doing.

There is good reason for hope, then, when we find the superintendent of public schools in Boston, in his recently published report, entering upon an examination of the schools in no self-satisfied spirit, and in no blind regard for the form of the system at the head of which he stands. Dr. Samuel Eliot brings to his task unusual qualifications. He was at one time president of Trinity College; he is a scholar; he is a specialist in American history; he has in recent years had personal familiarity with the highest grade of Boston schools as master of the Girls' High School; he is himself a teacher; and his long experience in varied educational positions has fortified his sound judgment and his eminent common-sense. He was appointed to the office of superintendent last Spring, so that this report contains the fresh impressions of a man singularly qualified, received in a survey of a system which he is called upon to guide, and not merely to criticise.

The large sense of his own office meets the reader at the outset. For two months he was engaged in a regular and systematic visitation of the nearly five hundred schools under his charge in order to become acquainted with the field. "I wish," he writes, "I could have been accompanied on my round by every member of the school committee. Whatever knowledge of the schools they possess, it must have been heightened by witnessing the living panorama as it unrolled itself day after day for forty days—the school-houses and their appointments, the throng of teachers, the yet greater throng of pupils,* the animation which characterizes most of their lessons, and, above all, the high purpose which ennobles many of them, and makes it a privilege to be associated with them." Then he strikes the key-note of all education when he demands that the public schools of the city shall first and foremost aim at character as the end to be attained in the pupil. "Moral training is at the heart of all training. To it, as to the object for which no effort or sacrifice was too great, our schools were devoted by their founders, and we who come after can find no better." How profoundly this object moves him appears again, when, after pointing out various needs of the schools, he closes his report with the significant words: "Schools can never be wholly secular. Prayer, or common prayer, can be hushed in them, and all their immediate lessons can be drawn in from the invisible to the visible. But their ultimate teaching leads on beyond all bounds of sight or time, and carries, or aids in carrying, back the soul to Him who gave it. 'Take care,' said a visitor to a sculptor who was erecting a monument in Westminster Abbey; 'you are working for eternity?' The eternity for which he worked was but a shadow compared with that for which our schools are shaping, consciously or unconsciously, the children of their care." These are words and this is a spirit which inspire one with fresh hope.

The suggestions which Dr. Eliot makes for the improvement of the schools are interesting and to the point. They draw their value from the fact that the author is not a headlong reformer who would destroy the whole building in order to put up another more to his mind. He recognizes the inertia of an existing order; he also never forgets for a moment the *essentiae* of the public school. Although he does not say it in so many words, the whole tenor of the report conveys the impression that Dr.

* The number of teachers in the Boston schools is 1,244; of pupils, 55,412.

ot believes we have gone quite far ough in perfecting the public-school *tem*, and that our business now is to before us distinctly the two essential tors of the system, the teacher and pupil—factors that exist, entirely ependent of the splendid appoint-nts of the system. These are pregnant itences scattered throughout the re-rt which disclose his mind in this ject: "Our schools are for our pu-s, not our pupils for our schools"; d of teachers: "Treat them as teachers . why not trust their aspirations? . The freer their movement, consist-tly with order and efficiency, the tter for them, the better for the hools to which they will then be able give their own life, instead of one rrowed or imposed"; and finally, ropos of economy: "Let me add some-ing in favor of wise expenditures, more onomical in many circumstances than y retrenchment. Such, I think, are e salaries of our teachers, which, in-ead of being the first expenses to be t down, ought to be the very last. 'e can get on without vast buildings materials; we can wait for better mes to fill our libraries or our collec-ons; we can part forever with drills, hibitions, and festivals, or with all at is expensive about them; but we ust have men and women whom ture as well as training has made achers; we must have the heads and e hearts that are not found wherever e seek them; we must have the person-force which is beyond all other forces, earth as well as heaven. If every-ing else were sold that we might have ese treasures, they would not cost too ar. Economy beginning with them not economy, but wastefulness.

In this spirit, asking freedom for the ay of personal force, recognizing the acher and pupil as constituting the blic-school system, the suggestions ade have a peculiar value, because ey are not isolated and fragmentary, t parts of a clearly conceived order. 'e can only rapidly summarize them: ne dropping of some studies of the gher schools, superficially pursued, in der to secure greater thoroughness in hers; the substitution of oral for text-ok instruction in a large part of the imary and grammar school courses; e introduction of complete writings, a story or a history, a book of travels a poem," in the place of readers made of fragments; the increase of read-g at sight; the abolition of the spell-g-book; the use of books of extracts writing in connection with copy-oks; the simplification of arithmetic d geography; the disuse of memoriz-g in the study of history; in general e releasing of the teacher from the ndage of the text-book; "the mere hool-book is nothing more to the acher or the pupil than a walking-ick"; the reduction of examinations, th their often fatal effects on the body and mind; the simplifying of the process of promotion from one grade to another; the retrenchment of expense in furnishing supplies; the dignifying of primary instruction: "It would be an improvement, in my opinion, and perhaps the greatest single improvement to be made in our system, were a few men of character and education employed exclusively in primary instruction"; finally, the restoration of the Lord's Prayer at the opening of the morning session. For this he pleads simply and earnestly: "I am sure that if either teachers or pupils were consulted, not one who had ever felt his daily studies lightened by asking a blessing upon them, but would plead for being permitted once more to arise and go unto our Father."

Such in brief is the spirit and scope of Dr. Eliot's first report. If it seems to some to state some elementary principles, it must be remembered how far we have drifted in some respects from the simple conception of the public schools. His suggestions will strike different minds with different degrees of force, but no Christian student can be indifferent to the wise and comprehensive manner in which Dr. Eliot takes up his work, or help feeling refreshed by the fine spirit and catholic temper which pervade the report.

ST. MICHAEL AND ALL ANGELS.

It is singular that those who profess to found their religion most exclusively on their own interpretations of the Bible should have almost entirely ceased to recognize the fact of the angelic ministry. The Old Testament is full of instances and allusions. The New Testament is certainly not wanting in these. The opening of the Epistle to the Hebrews is a most careful and elaborate argument that Christ did not take the nature of angels upon Himself, but the human nature. Yet there are many good people who regard the mention of angels in the New Testament Scriptures as a mere "fashion of speech," a concession to the prejudices of the time, or else as a term for the glorified spirits of the justified. Their habitual speech concerning their departed ones is of them as angels.

Now, there is not a particle of warrant for any such belief. He who wrote for children to sing, the hymn, "I want to be an angel," was teaching them a belief which contradicts at least a dozen places of New Testament Scripture flatly and entirely; and these places not of mere casual allusion, but of cardinal moment in the way of doctrine. Was it a glorified spirit of a mortal who came to bring to the mother of our Lord the precious message? Was it glorified spirits of humanity who sang at the birth of Christ? If so, they were redeemed and delivered without His sacrificial death on the cross. Who ministered to our Lord after His temptation? Who were the twelve legions of angels whom He had but to pray to the Father for, and they would come to defend Him? What were those who watched at His tomb?

This error is due to two causes. The first of these is the exclusive subjectivity into which ultra-Protestantism drifted. Whatever failed to appeal to its supposed needs was useless. It could see no particular purpose for the being of angels. Confounding regeneration and sanctification, it concluded that the work of holiness was an accomplished fact at the hour of conversion, and the angels' work in guarding against spiritual foes and unseen dangers was superfluous. The whole scheme of the universe being adjusted to a theological conception which practically put God to one side by reducing all things to a dead fatalism, made all ministration unnecessary. The same temper which made the "elect" independent, rejects bishops and priests in the visible Church, made him dispense with angels in the spiritual world.

But a more powerful reason was the belief (how arising it is hard to see, unless from a cuckoo egg of Romish error hatched in a Calvinistic nest) in a particular judgment and immediate transfer to bliss or misery. This was no doubt the source of that transformation of the departed spirits into angelic beings to which we have alluded above. For by this ignoring of the general judgment and Christ's coming again, and all the holy angels with Him, one special office of theirs was ignored. "The angels are the reapers," whose business is to sever the tares from the wheat. As the good people of whom we speak supposed themselves competent to do that work here on earth, and did actually for a time fancy they had done it, the angelic winnowing was clearly superfluous.

It seems almost absurd to argue the point as if it were a real question. The Scripture is so express upon the point of the difference intrinsically existing in the natures of the two orders—men and angels—that it seems hard to understand how any could confound the two. Yet such is the fact; and they who do it do so in utter discarding of one great office of the Mediator. Christ exalted human nature to the right hand of the Father. The promise of bliss is held out to all who are saved, in being one with Him. He did *not* take the nature of angels upon Him, but was made a little lower than they for the suffering of death. Now, if the justified who here below "wants to be an angel" should obtain his wish, he would cease to be one with Christ—would have no part in the resurrection. Perhaps this last is of less account, since so many believing in the special judgment ignore or deny the resurrection of the body.

All this began, no doubt, in the re-

action from Romish error. When the Apocrypha was dropped from its old place in canonical Scripture, the Story of Tobit, which was a favorite with monkish expositors and mediaeval preachers, was taken down from its niche. Much superstitious reverence was also found fault with. The popular mind swung into the opposite excess. The sole passage relating to angels which it took note of was that of the Colossian Epistle about the worshipping of such, which was a convenient pebble with which to pelt the adherents to the old belief. It is wonderful how many things in Scripture have slipped away from the thought of those who were exclusively busied on particular parts of the Holy Word.

Yet it may be said, What is the use of a belief concerning angels? In the first place, any revealed truth is necessarily of use, else it would not have been revealed. In the next place, it is possible that it might be better for everybody, philosophers included, to see in the workings of nature not a blind materialism, but the performance of ordered duty by intelligent and faithful agents. And lastly, since angelic ministries are linked with the holiest and most precious events in the whole history of mankind, with the Incarnation and the Resurrection, surely we may find some benefit in contemplating such examples. One need not cultivate "voluntary humility in worshipping of angels," but it would in general do the believer no harm to realize that he was not of the highest rank of created beings, but that sinless and wonderfully gifted intelligences rose in countless orders above him toward the throne of God, the Infinite One.

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

FIFTEENTH SUNDAY AFTER TRINITY.

There is a very marked similarity between the leading thoughts of the collects for the Eighth and the Fifteenth Sundays after Trinity. "Things hurtful" and "things profitable" are the subjects of both prayers. The definite point is made on this Sunday which was certainly implied on the other, that both these adjectives are used with reference to "our salvation." What is "perpetual mercy" here was "never failing providence" in the other collect. The appeal is to one or the other side of the same truth, the "frailty" of man, or the "almighty ordering" of God. The chief distinction seems to be that, in the first instance, appealing to the power that "orders all things in heaven and earth," we ask God to give us, or to put away, "things profitable" or "things hurtful"; while, in to-day's prayer, appealing to the mercy which keeps His Church, and therefore every member of it, we pray Him to "keep us from" and "lead us to" what might hurt or help on our salvation. We are not surprised to find the same "hurtful things" suggested in the Scriptures of the two Sundays. "The debtor to the flesh" of the one epistle is the "servant of mammon" in to-day's gospel. And the man "living after the flesh," in the epistle of two months ago, is at once the person whom St. Paul describes to-day as "desiring to make a fair show in the flesh," or whom the Master paints in the gospel as taking "anxious thought" for the meat and raiment of this life. "The frailty of man" that "cannot but fall" is shown alike in the ready tendency which St. Paul condemns in the Galatians to a cowardly and concealed confession of Christ, lest "they should suffer persecution"; in the tendency to temporize, of which the Judaizers were guilty; and in the over-estimate of external things on the part of those who "gloried in their flesh." Attention should be called, besides, to the *implied* evidence of frailty in the Lord's teaching. It is the same line of argument which has been used already in the exposition of the epistles for the Seventh and Eighth Sundays after Trinity. Here and there it is taken for granted that no man is independent and absolutely free. The choice is not between freedom and service, but only the choice of what master we shall serve. For when our Lord says, "No man can serve two masters," He says, of course by implication, that every man must serve one. While the figures of the fowls and the lilies and the grass are first employed to remind us of that gracious providence of God to which the other collect referred, and to argue from God's care of them His greater love for us, they furnish the strong evidence of our frailty as well. For we, like them, are helpless of ourselves; and, like them, to-day *are*, and to-morrow are forgotten and pass away. In this way our prayers and our lessons on this Sunday overlap each other in various directions.

It is very evident from the opening of the epistle that St. Paul intends to call special attention to the particular subject with which his letter to the Galatians deals. For he emphasizes, in the eleventh verse, two facts: first, that he wrote the letter "with his own hand," his ordinary custom having been to write by an amanuensis, and to attest the writing, as to the Thessalonians, "The salutation of Paul with mine own hand, which is the token in every epistle, so I write." Besides this, the Greek construction of the language here — *πηλίκοις γράμμασιν* — inevitably means not "how large a letter," but "in how large characters." And the only object in these two statements is to call attention to the importance of the teaching of the letter. Bishop Wordsworth compares it to Habakkuk's vision, which he was bidden to "write and make plain upon tables," that "he may run that readeth it." And that vision, which St. Paul quotes in the third chapter of this epistle, "the just shall live by faith," is the leading thought of the apostle's letter; by which, that is, "according to this rule," every man who reads must "walk," or, as the eagerness of obedience expresses itself in the fifth chapter, "every man who reads" must "run well." That rule, in the true construction of the word, is "justification by faith," whose theological statement has been already given in the paper for the First Sunday after Easter. It needs only to be noted here that St. Paul's statement about circumcision and uncircumcision cannot be twisted into any depreciation of the Christian sacraments; because the connection of the passage requires that it be construed literally, as referring to the actual Jewish rite. Besides this, the new *κτίσις*, creature, describes the man who lives the new life according to the rule, the *κανών*, of faith; into which life, in order that he may live at all, he must be "born anew." And yet, without depreciating the importance of the Christian signs as "marks born in the body," their inner meaning and power are enlarged upon and emphasized. For through them we "glory," with St. Paul, "in the cross of our Lord Jesus Christ." By them—not only by their vows, but by their grace—"the world is crucified to" us; so that it shall become dead and unattractive, and "we unto the world," till we are deaf to hear and blind to see its charms. And so, more than in all other ways, we are kept "from things hurtful" and led "to things profitable to our salvation."

In this exposition we find, too, the consistency between the prohibition to "glory in men's *flesh*," and the protection which the apostle finds in that he bears "in his *body* the marks of the Lord Jesus." And what are these *στίγματα*? Strangely enough, and yet not strangely, for extremes are always meeting, the emotional theories of modern solifidianism, which seal salvation to a man who experiences, that is feels, religion in a moment of excitement, accord exactly with the vagaries of modern Romanism. St. Francis of Assisi and the converts of a Methodist revival alike receive the stigmata by a physical sensation of nervous enthusiasm. "We have not so learned Christ" from St. Paul. The true stigmata, "the marks of the Lord Jesus," like the signs by which, from Abraham's day, men knew themselves, and were known, to be in covenant with God, were borne in their bodies. "My covenant," God said to Abraham, "shall be in your flesh." And while we may well believe that the scars of the stripes and the stonings, in whose endurance St. Paul proved himself a minister of Christ, and "filled up that which is behind of the afflictions of Christ, *in his flesh*," were in part—at least in him, as in the bishops at Nicea—the "marks of the Lord Jesus"; yet remembering for what purpose stigmata were employed, we cannot confine the meaning to these. For the stigmata were brands in the bodies of slaves, or of soldiers, or of the votaries of heathen gods. And, put in direct contrast with the sign of circumcision in the flesh, the Christian brand, also in the body, is "the outward and visible sign" and seal of the "new creature," undertaking, at baptism, to "walk according to the rule of Christ," to be His servant, His soldier, His votary or worshipper. And the *true* Israelite of God to-day, the Christian believer, bears this sign of service, soldiership, and worship in his body. It is the "sign of the Cross," with which he was signed at his baptism, and sealed at his confirmation. Men see it, or ought to see it, by "his crucifixion to the world," and "the world's crucifixion to him." And its re-tracing, in the final day, shall fill up that "multitude that no man can number" of the "servants of God, sealed in their foreheads with the seal of the living God."

The link of very close connection is furnished here by which we pass on to the teachings of the sermon on the mount, out of which the gospel is taken. For these sealed ones are the servants of the one Master, who is Christ; not only that they may serve no other Master, because divided service is hateful and impossible, but that they may claim the perpetual mercy and the help of the Master they are

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n to serve. However men may hope to some middle ground of safety, God ac- its it impossible for any man at once to be dly and godly. He who "loves and s God" "hates and despises mammon," god of this world. And he who loves serves mammon hates and despises God. *distinction* needs drawing here, because Lord is very careful in this whole passage His use of words. Mammon means th, abundance. To *love* it and to *serve* it e sin which men commit, poor and rich e, by absorbed devotion to its getting or keeping. Not every one who *has* riches them. And many love them who have n not. And the man who *owns* riches, g them as a master, is not their servant, not serve them; but is served by them is own service of God. The warning , therefore, is against "covetousness, ch is idolatry," by which poor people in r cravings, and rich people in their rdings become servants and slaves of es. Balaam and Achan and Gehazi, and as and Ananias and Sapphira, are the con- uous illustrations of the sin and end of e who try to serve God *and* to serve mam- n. We are stigmatized, branded, signed, ed servants of God; and if we would serve n we cannot serve another master.

o less clearly than the assertion of the y is the offer made here of what God s His servants in return. So frail that cannot "add one cubit to our stature," or er to our term of life; so frail that "with- God we cannot but fall," He reveals nself to all His servants as the source of petual mercy and the giver of constant . For if He clothe these other servants, fowls of the air and the green things upon earth, how much more shall He clothe e who can serve Him with the intelligent ice of faith and duty. Nor does God ttle here the reality or the rightfulness of nan wants and earthly needs. "*The* life, χη, is more than meat"; "the body" shall be othed upon," one day, with the "white ment," in which "he that overcometh" all walk with Christ, in white." And to the ure, *τὴν ἡλικίαν*, the term of days to which cannot add one cubit here, the Lord shall the endless measure of eternal life. We "so much better" than the birds and ers, that our heavenly Father will feed us clothe us in ways like these, keeping us n things that hurt, and leading us to gs that profit, our salvation. But the nise extends to earthly things as well. ur heavenly Father knoweth that we have l of all these things," and "to those who first the kingdom of God and His right- ness, these things shall" somehow "be ed." "Godliness has the promise of the that now is" as well as "of that which come." And that which God teaches ly in this passage is such trust in Him nall make us neither reckless nor anxious. ke no thought for your life," does not n that we are not "to provide for our "; does not wipe out that sentence in the en, "In the sweat of thy brow thou shalt read"; does not rescind the first half of commandment, "Six days thou shalt la- ." Praying for "daily bread," we must ide for it, but not with anxious, weary- fretful care. For this word, *μὴ μεριμνᾶτε*, ns, do not take anxious thought, do not ry. And as the former distinction lay een *owning* and *serving* riches, so it lies between the work that trusts, and hopes, and prays, *or* the improvidence that will not work, and the cheerful, modest, simple provi- dence, which *asks* for, and which *works* for, and which acknowledges as *given* by God the "day-by-day bread," the "neither poverty nor riches" of Agar's prayer. For, by this moderate sufficiency—witness the temptations of want and of wealth—we get most truly that which keeps us from hurtful things and profits our salvation.

Underneath this word "bread," in the Lord's Prayer, we must see the teaching that "*the* life is more than meat," that we ask in that petition for spiritual food. But we re- member also what the Catechism teaches, that we desire God to "send us all things that are needful *both* for our souls and bodies."

WM. CROSWELL DOANE.

ENGLAND.

HORSEMONGER LANE JAIL.—On Saturday, August 31st, Horsemonger Lane Jail ceased to be the county prison for Surrey. It was erected in the year 1791, and its grim memories embrace several political offenders. Leigh Hunt spent two years of his life there for calling the Prince Regent "an adonis of forty." The first execu- tions at Horsemonger lane were those of Colonel Despard and six accomplices in 1803. Despard, who had been an officer under Nelson, with thirty others, had entered into a conspiracy to take the life of George III. Amongst other prominent culprits were Manning and his wife, for the mur- der of Patrick O'Conner, who lodged with them, and whose body they buried beneath the hearth- stone in the kitchen of their house. The incar- ceration of Colonel Baker and the Rev. Arthur Tooth in the now doomed jail are events of more recent date.

DAY OF INTERCESSION.—The following letter has been addressed by the Archbishops of Can- terbury and York to the bishops of their res- pective provinces:

"LAMBETH PALACE, LONDON, S. E.,
"August, 1878.

"Dear Lord Bishop—It is generally known that the bishops from all parts, assembled in con- ference at Lambeth, agreed to recommend Tues- day before Ascension-day as on the whole the most suitable to be observed by all the branches of our Church as a day of intercession for for- eign missions after the present year. A desire has been expressed, in which we concur, that the present year should not be allowed to pass with- out a day of intercession; and we recommend that, for this year only, Saturday, 30th of No- vember, or any of the following seven days, be observed for that purpose.

"It will doubtless be remembered that the Church in Tinnevelly has already made the un- precedented accession of 20,000 souls to the Church a subject of public thanksgiving. Nor does this event stand alone as an indication that the hearts of the people of India are turning to God. We cannot but regard this as a special reason for our thanksgivings and prayers this year.

"We venture to hope that the clergy and laity in both provinces, if invited by the bishops of their dioceses, will join together in setting apart a portion of time for special prayer as recom- mended. We remain your faithful brethren in Christ,

"A. C. CANTUAR.
"W. EBOR.

"The Right Rev. the Lord Bishop of ——."

BOW BELLS.—For some time past this famous peal of bells, one of the finest, if not the finest, in the city of London, has been undergoing ex- amination in the public interest, and before long the familiar chimes which captivated or con- soled a Whittington, and have since charmed many more from time immemorial, will ring out as before. The Church of St. Mary-le-Bow, which, if not originally a Roman temple, as generally believed, was one of the earliest churches built by our Norman conquerors, has been destroyed more than once by storm and fire. It was at one time garrisoned and be- sieged, and was afterward the scene of an assas- sination. It was first mentioned as a Christian church in the reign of William the Conqueror. Stow says it was the first in the city built on arches of stone, and that it was, therefore, called St. Mary de Arcubus, or the Bow, al- though he elsewhere says, but with less apparent probability, that it took its name from certain stone arches supporting a lantern on the top of the tower. By the way, the Court of Arches was formerly held in this church, and derived its name from that circumstance. During the reign of William Rufus, the roof of the church was blown off by the wind, and four of the raft- ers were driven into the ground with such violence that, although they were each twenty- six feet long, little more than four feet of their length was visible, the ground in the neighbor- hood being then a mere fen. About 100 years after this event a tumult of a serious nature oc- curred in the city, which led to the assault upon the church before alluded to. The ringleader was William Fitz Osbert, surnamed Longbeard, who was almost worshipped by the lower orders on account of his exertions as a professed advo- cate of the poor against the oppressions of the rich. An attempt being made to seize him he took refuge in Bow steeple, together with various followers, and, being well provided with ammunition and provisions, was able for a long time to defy the authorities. In order to drive him out, the steeple was fired. This had the de- sired effect; the rioters were made prisoners, and, after a hasty trial, were hanged at the Elms, in Smithfield, at that time the usual place of execution. It appeared that Fitz Osbert did not lose his reputation among the people with his life, for it is said that after his death vast numbers of persons resorted to Smithfield, ex- pecting that miracles would be performed, and that they carried away as holy relics pieces of the earth on which his blood had fallen.

THE NEW PEAL OF BELLS FOR ST. PAUL'S.—The following particulars respecting the new peal of bells which is in process of being sup- plied to St. Paul's cathedral will be read with in- terest: The new peal is to be put up in the north- west tower, that is, the one corresponding to the tower in which the clock is placed, this tower having been specially designed by Sir Christopher Wren for the reception of a peal of bells. There are to be twelve bells, the largest given by the Corporation, weighing nearly three and a quarter tons, and the smallest about five hundredweight. The weight of them all will be a little short of twenty tons, and about two tons more than the weight of "Big Ben" alone. The timber frame- work in which these are to be set—two are already there—will weigh about ten tons more, in all, then, about thirty tons. The whole peal will be about 180 feet from the ground. There are three floors in the tower, and the uppermost was in- tended for the ringing floor, for there is a circu- lar aperture in the ground roof about seven feet in diameter for the passage of the ropes. This floor, however, was found to be too far removed from the bells to enable them to be worked with harmonious regularity, so another strong wooden floor has been constructed above it, which will bring the ringers within about forty feet of the bells—the best distance. There is an opening in the roof of the tower through which all the sound will ascend, and while being heard at a great distance, will create but little noise imme- diately below, as it will be cut off by the floor of the ringing chamber and thrown upwards as from a sounding-board. The framework in which they are being fixed is of the most massive kind. It is of oak beams, twelve inches square, bound together with iron clamps, and strengthened everywhere with cross-beams. The whole of this framework is, so to speak, divided into twelve compartments, which are suited to the different sizes of the bells. The three largest hang verti- cally one above another on the right side of the frame, looking towards it from the west. The rest are to be hung horizontally, two and two in three rows, while in the fourth and last row the three smallest bells are placed. None of the large bells are to be swung; indeed, in the case of the three largest it would be almost impossi- ble, for the clapper of the large bell alone weighs nearly a hundredweight. They will be rung by means of a turning V wheel fixed in front of the bell, and in the groove of the V the rope will pass and be attached to the clapper. By this means the largest bells can be rung easily by one man, and with very little effort after the clapper is once set swinging. Of course the whole peal

of twelve bells are not meant to be sounded at once. The lower small bells are intended to form a carillon, that is to say, will be struck by clockwork hammers so as to chime tunes at stated intervals each day. The bells have been tuned and tested at the foundry, and when placed and all is found to be correct, they will be tried for the first time by a select choir—if we may use such a term—of experienced bell-ringers. The No. 12 bell, the largest of all, has been given by the Corporation. The Grocers' Company gave No. 11, the Clothworkers' Company gave No. 10, the Fishmongers' Company No. 9, the Tailors' Company No. 8, the Salters' Company No. 7, the Baroness Burdett-Coutts, with the Turners' Company, gave Nos. 6, 5, 4, and 3, and the Drapers' Company gave Nos. 1 and 2. The cost of the whole work, with the carillon, will be about £20,000.

SELWYN COLLEGE.—The Dean of Lichfield reports that the subscriptions for Selwyn College at Cambridge have reached £15,000. But £5,000 more will be required before any commencement is made with the actual establishment of the college. An appeal is being circulated among Etonians, past and present, to establish an Eton fund to be devoted to this work.

THE MACKONOCHIE CASE.—In the Mackonochie case the English Church Union has received notice of appeal both by Lord Penzance and the complainants. The court will be moved on the 16th of September, or as soon thereafter as counsel can be heard. The appellants ask for all their costs. Of course the appeal cannot be heard before November.

THE PRINCE OF WALES AND BOSTON'S ANCIENT AND HONORABLE ARTILLERY COMPANY.—Minister John Welsh has received the following letter, in which the Prince of Wales accepts the honorary membership in the Ancient and Honorable Artillery Company of Boston, to which he was recently elected: "I have laid before the Prince of Wales the letter and inclosure which I have had the honor of receiving from your excellency. I am commanded by his royal highness to request you to have the goodness to convey to the commander and members of the Ancient and Honorable Artillery Company of Massachusetts the expression of his sincere thanks for the compliment which they have paid him by electing him a special honorary member of the company, and to assure them that it affords his royal highness great pleasure to join so ancient and distinguished a corps. I beg to remain, dear sir, yours very faithfully, Francis Knollys."

THE SHEFFIELD CHURCH CONGRESS.—The congress meets on the 1st of October. The programme of subjects is as follows: October 1st—Address by the president (the Archbishop of York); Foreign and Colonial Missions; Modern Doubts and Difficulties; Free and Open Churches. October 2d—The Just Limits of Comprehensiveness in the National Church; The Church in Relation to the State; The Church's Work—in Mountains, Moors, and Dales—among Navvies, Brickmakers, Canal Populations, etc.; Ecclesiastical Patronage; Intemperance; Marriage Law. October 3d—Popular Literature and Recreations; Parochial Church Councils; Woman's Work in the Church; Cathedrals and Cathedral Institutions; Sunday-schools. October 4th—Spiritual Life; Candidates for Holy Orders; Discoveries in Egypt, Nineveh, Palestine, and the Catacombs of Rome; Church Music.

Among the speakers and writers we observe the names of the Bishops of Pennsylvania and Ohio. Miss Whately is to read a paper on Woman's Work.

"ADORATION" IN THE COMMUNION SERVICE.—At an early communion service in St. John's, Birkenhead, a young man approached the chancel rail and fell prostrate before the elements. The officiating clergyman asked if he intended this as an act of adoration, assuring him at the same time that he could not conscientiously administer except in accordance with the rites of the Church of England. Receiving no reply, the intruder was asked to withdraw, which after another prostration he did, and the service proceeded. The Bishop of Chester thereupon addressed a letter to the incumbent, expressing regret at his action. "Assuming," said he, referring to the repelling of the young man, "that your construction was justified, did it warrant excommunication?" The rector replied that he did not intend excommunication, but he could not consent, by his action, to endorse a breach of the law; and that this youth was in the habit of going about the neighborhood to different churches, acting in a similar manner, very much to the annoyance of the clergy and their congregations. To avoid like intrusions in future, the rector, against the remonstrance of his bishop, gave up the early administration of the communion.

BISHOP SELWYN'S GRAVE.—The *Lichfield Diocesan Churchman* says: "The margin of the grass on Bishop Selwyn's grave is trodden bare. Its surface is kept bright and beautiful with fresh flowers, arranged in seven crosses and several medallions. Roses and geraniums are now the prevailing flowers. Mrs. Selwyn is to live at the house overlooking the grave from the east. She is at present staying at Bishop Abraham's. It is not yet known whether the Bishop of Melanesia knows of his father's death."

ST. RAPHAEL'S, BRISTOL.—Efforts are being made to induce the Bishop of Gloucester and Bristol to reinstate the Rev. A. H. Ward, Warden of St. Raphael's, Bristol, who was a short time ago suspended from his office for alleged illegal ritualistic practices.

A memorial in circulation among the clergy says: "We believe that in the course your lordship has hitherto taken in this matter you have been actuated by the belief that the law in respect to the question in dispute had been definitely determined by the judicial committee of the privy council. But it is now evident from the recent judgment in the Court of Queen's Bench that the decisions of the judicial committee are still subject to review, and as that body has been declared to have misinterpreted the law, and to have acted with usurped power in one case, it is at least possible that it may turn out to have done the same thing in others also. We would therefore respectfully submit to your lordship whether your action has not been premature in taking it for granted that the law on the ritual question has been definitely determined; and we would suggest whether the recent judgment does not offer a favorable opportunity of putting an end to a state of things at St. Raphael's which can only become the more embarrassing the longer it is continued." The memorial has received numerous signatures.

IRELAND.

PRIMITIVE CHURCH METHODISTS.—The Wesleyan Methodists in Ireland for some time prior to the year 1872 held negotiations with the general synod of the Irish Church with a view to closer union. Their union was after Wesley's original idea and plan: All Methodists were members of the Irish Church, and their preachers did not presume to administer the sacraments. Their members received these from the hands of the regularly ordained clergy of that Church. In the year above mentioned the conference suddenly broke off the negotiations and appointed all preachers who had been taken into full connection to exercise the ministerial office and administer the sacraments, thereby abandoning the Wesleyan platform. Several members voted and protested against the whole proceeding as being a flagrant violation of the principles and objects of the society as they had existed for over 120 years. Those who desired to retain their connection with Methodism, and at the same time abide honestly in the Church of their fathers, met together in 1873 and made Archdeacon Dailey (now Bishop of Kilmore) their president. The general synod of the Church of Ireland passed a vote of sympathy with these Methodists, and in 1874 a committee, of which the Archbishop of Dublin was chairman, was appointed for coöperation and to form an abiding concordat. Pending the discussion of the revision question, however, nothing further was done by the synod than to pass, unanimously, a vote of sympathy. But the committee still exists. The secretary of the Primitive Methodist Society, in a letter to the Irish Church *Advocate*, gives the following account of its present status:

I am happy to say that a great number of Methodists have boldly refused to follow their preachers in their treachery to the Irish Church, or to be lured by fair speeches into the Wesleyan Union. They stand on the old lines—will not turn their back on the *old Church*, but will allow no man or company of men to deprive them of the usages and discipline of Methodism, which God has so abundantly blessed to them, and to their ancestors. They are Methodists, and will continue so to be, within the Irish Church. Our society has now eight lay-preachers, and 120 unpaid local agents. It has gathered around its central assembly, of which the Lord Bishop of Kilmore is president, over 1,000 members, and nearly 5,000 people. Most of these would have been drawn into the Wesleyan Church had the society not been reorganized. This may open the eyes of some of your clerical friends as to the work we have been doing. No paid or unpaid agent can get any post who is not a member of the Church of Ireland, and a communicant of said Church.

IRISH BIBLES.—The Church of Rome has no Irish Bible. The exclusively Irish-speaking population have access to God's Word only through the missionary efforts of the Irish Society, which is doing a good work in this direction.

AN OLD TRICK.—In the Diocese of Tuam there died recently Phelim McNulty, who had been for many years a convert from Romanism and had lived a devout and consistent Protestant. The day before his death he was visited by the rector of the parish, to whom he reaffirmed his adherence to the principles in which he so long lived. On the following day, however, some Roman Catholic members of his family brought in the priest, who went through the ceremony of anointing the patient, who, if conscious at all, was too feeble to offer resistance. The story was then circulated that in his last hours he had become converted back to Romanism.

BISHOP OF OSSORY.—The Very Rev. William Pakenham Walsh, Dean of Cashel, has been elected Bishop of Ossory, in the room of Dr. Samuel Gregg, who resigned the bishopric on his election to the See of Cork. The Archbishop of Dublin presided at the election, which was held at St. Canice's cathedral, Kilkenny. The Dublin *Evening Mail*, in a leading article on the election, remarks: "The selection of a bishop which has been made by the clergy and laity of Ossory will have the full approval of Irish Churchmen. Those put forward by sections of the clergy and laity were, besides the Dean of Cashel, the Deans of Ossory and Raphoe, and Dr. Hannay, of Belfast. There would be no reason to complain if any of these clergymen had been chosen, but the special fitness of Dr. Walsh was admitted. His experience as a parish minister, his preaching powers, his moderation, the soundness of his principles, and the steadiness of his career combined to mark him out for a position requiring, in the present circumstances of the Church, all those qualities."

FRANCE.

ANOTHER ENGLISH CHURCH.—A new English church has just been erected at Biarritz, at a cost of £4,000, and will be opened by the Bishop of London on the 11th of October. The church is much needed, as the English community of Winter residents increases so rapidly every year, and it will be a great boon in every way. It is still incomplete, and there is a debt upon the building of £1,000.

CRIPPLED STATE OF THE CHURCH IN FRANCE.—Referring again to the Abbé Bougaud's pamphlet, in which he complains of the dearth of priests and of the impossibility of finding recruits, it appears that there are at present in France no fewer than 2,658 parishes unprovided with pastors; and this, notwithstanding all the efforts of the bishops to obtain candidates for Holy Orders, and although old priests anxious to retire from their cures are kept in harness. At the same time the Abbé Bougaud bewails the fact of there being some 3,000 parishes in which there is neither church nor curé, nor any regular services. The State, he says, will only build some thirty chapels of ease a year, and so this lamentable state of affairs will long continue. But, seeing the difficulty in obtaining priests, the government seems justified in not proceeding faster. The Lyons municipality has decided not to renew the contract with the Roman Catholic communi-

ties for elementary teaching. Two hundred and twenty-three teachers are affected by this decision.

THE LATE M. THIERS.—The anniversary of the death of M. Thiers was celebrated with great pomp at the cathedral of Nôtre Dame, on Tuesday, September 3d.

GAMBETTA AND THE ULTRAMONTANES.—The following is the text of the portion of M. Gambetta's speech at Romans recently against Ultramontanism: "The clerical question, that is to say, the question of the relations between Church and State, keeps all other questions in suspense here. In the Church it is that the spirit of the past takes refuge and gathers strength. I denounce the ever-increasing danger society runs from the Ultramontane spirit—the spirit of the Vatican, of the syllabus—which is nothing but abuse of ignorance with the purpose of enslaving it. I have spoken of the relations between Church and State. I am perfectly aware that to be correct I should have said the relations between the Churches and State. But, from a governmental and national point of view, it is only Ultramontanism which persists in opposition to the State. The clerical spirit endeavors to filtrate into everything—into the army, into the magistracy—and there is this that is peculiar to it, it is always when the fortune of the country is falling that Jesuitism rises. Far be it from me to wish to put shackles on liberty. I am an obstinate partisan of liberty of conscience; but the ministers of religion have duties to the State, and what we exact is the fulfillment of these duties. Apply the laws—all the laws—and abolish indulgences. If the law is applied order will be restored in France without persecution by simply continuing the traditions which prevailed from the dawn of the revolution in 1789 till the last glimmer of the revolution in 1848. They were not abandoned till in December the mitrailleuse and those who blessed the mitrailleuse combined. Privileges form half the power of these men. They live on public credulity alone. Yes, every one must be subject to the common law. Obligatory service must be made a reality. Vocation must only be allowed after the first of all vocations—that of serving the fatherland—has been fulfilled."

The republican papers of Paris generally give unqualified adhesion to M. Gambetta's definition of the party's programme. The *Journal des Débats* (M. Léon Say's organ) agrees with his object, but not entirely with his choice of means. The *Temps* also makes some reservations. The Catholic press regards the speech as a declaration of war against Catholicism. The conservative journals generally criticise the speech keenly, and several of them express the opinion that M. Gambetta is trying to run with the radicals and hold with the oppositionists at the same time. The speech, however, has created a profound impression in all political circles.

GERMANY.

PRUSSIA AND THE VATICAN.—In relation to the much-talked-of negotiations between Prince Bismarck and the pope, a German paper has published in detail certain positions upon which the Roman Curia cannot yield, because concession would be a surrender of vital principle. These are in substance the following:

1. The Church cannot consent that appointments to spiritual offices shall be made without her coöperation, whether directly by the State authority or by individual lay patrons, or by election of the congregations.

2. The Church will never acquiesce in a tribunal for ecclesiastical matters composed of lay judges.

3. The Church will never allow her ministers to promise unconditional obedience to all the laws of the State, as required by the Acts of May, 1874, and April, 1875.

4. She will never surrender her own independent disciplinary authority, which culminates in the pope, nor admit that her coercive jurisdiction emanates from the supreme civil power.

5. The Church attaches the highest importance to the maintenance of her religious orders; but this need not prevent the State from applying to those bodies all the prescriptions of the general laws respecting associations.

6. The Church will never concede to the State the right of deciding questions respecting membership within her body, and so of declaring that the Old Catholics, who reject the decisions of the highest authority, are as good Catholics as those who accept these decisions and have an equal right to share in the benefits of the Church temporalities.

THE TRAFFIC IN "DEGREES."—Dr. Jurgens, Dean of the Medical Faculty of the University of Tübingen, has printed and circulated a letter which has been sent to the several universities making propositions to purchase degrees without examination. The writer, who appears to be a broker in this business, consents, however, that his clients shall undergo an examination provided he is "previously assured that the diploma will be granted them." He asks the dean to stipulate for what precise sum he will furnish the diplomas.

ITALY.

THE POPE'S POLICY EXPLAINED.—The Roman correspondent of the *Journal de Bruxelles* writes that the late Cardinal Secretary of State, Franchi, expressed himself about a fortnight before his death, in the course of a conversation with him, as follows: "The temporal power is a means to assure the liberty and independence of the Church, and a means than which it is not easy to discern one better or more opportune. But still it is only a means. The purpose of the Church is the salvation of souls. This mission, which comes to us from Christ, survives the fall of the temporal power. The last will be reëstablished, but it will be by the hand of God." After dwelling on the consequences of "the blindness of the princes," the cardinal concluded: "But must we not rather seek to obtain from all the governments as much as possible of that liberty which is indispensable to us for the saving of souls and the mission confided by Christ to His Divine spouse? I am of this opinion, and embrace the second part of the alternative, which seems to me the only practical one—the only one which permits us still to attain the purpose of the Church." The correspondent adds that this language explains clearly the whole conduct of Leo XIII. since his exaltation to the throne, the negotiations at Kissingen included.

THE PRISONER OF THE VATICAN.—A despatch from Rome to Reuter's Telegram Company says a special congregation of the cardinals has just decided that the pope should not leave the Vatican unless under special overruling circumstances.

CHINA.

DECISIVE MEASURES AGAINST OPIUM-EATING.—A decree has been issued by the viceroy at Nanking ordering the confiscation of every house rented for the purpose of opium-smoking. This movement is expected to prove more effective than any previously undertaken.

CANADA.

ONTARIO—*Sustentation Fund.*—At a recent meeting of the Mission Board a canon for the management of the sustentation fund was drawn up, and on motion it was resolved that the same be submitted to the diocesan synod at its first meeting. It provides that the fund be placed under the custody and control of the synod.

HURON—*The Bishop.*—The Bishop of Huron has decided to remain in England for some months longer in order to further the interests of the Western University of London, Ont. "We are glad to learn," says the *Evangelical Churchman*, "that success is attending his efforts in behalf of this important object, and that he has already sent over the sum of £1,500 sterling, which has been subscribed by a few friends in England."

FREDERICTON—*Return of the Bishop.*—On Wednesday evening, September 11th, a large congregation assembled in St. John's church, St. John, to welcome his lordship the Bishop of Fredericton on his return to his diocese. The service consisted of Evening Prayer and the singing of appropriate hymns. In the thanksgiving, at the request of the bishop, who desired to return praise for his late safe return from sea, particular thanksgivings were offered for the late mercies vouchsafed to him. An address of welcome was then made by the rector, the Rev. G. M Armstrong, who had acted as commissary in the bishop's absence. The bishop very feelingly answered, assuring the assembly of his warm attachment to the diocese and his interest in its welfare. Speaking of the Lambeth Conference, he bore witness to the unquestionable evidences of the unity prevailing in the Church. He also paid a tribute to his American brethren of the clergy. After the services, a reception was held in the school-room adjoining, which was handsomely decorated with flags and flowers.

A warm greeting also awaited his lordship at Fredericton. He was escorted by a committee of citizens to the Madras school building, where an address was read by his honor Judge Wetmore, to which the bishop made an appropriate reply.

MONTREAL—*The Election of a Metropolitan.*—We learn that the certificate of acceptance of the resignation of the most reverend the metropolitan, by the House of Bishops, as required by the canon of the provincial synod, has been deposited with the secretary of the diocesan synod. The resignation dates from the 2d instant. The special meeting of the diocesan synod for the election of a bishop for this diocese will take place on the 16th of October next, by which time it is understood that some of the clergy who are absent in England will have returned. —*Montreal Gazette.*

NEW HAMPSHIRE.

BISHOP'S PASTORAL LETTER.—The bishop of the diocese has issued the following letter:

To the Clergy of the Diocese of New Hampshire:

REV. AND DEAR BRETHREN: The Form of Prayer lately prepared by the bishops assembled in New York, and of which copies have been sent you, in behalf of our suffering brethren at the South, I do set forth and authorize to be used in the congregations of this diocese during the continuance of the pestilence.

And I earnestly hope that, by offerings in the churches and by personal gifts, all our people will continue to help in alleviating the dreadful distress that prevails. We must tire not until this great sorrow is stayed. And may God show mercy to our land.

Affectionately your bishop and servant,

WILLIAM W. NILES.

Concord, September 13th, 1878.

MASSACHUSETTS.

EASTERN CONVOCATION.—The 181st meeting of this convocation was held in St. Paul's church, Newburyport (the Rev. E. L. Drown, rector), on the 3d and 4th of September. It was largely attended, and the services were very interesting. The first service consisted of the reading of Evening Prayer on the afternoon of the 3d. This was followed by a business meeting of the clergy, the time being occupied in discussing the missionary affairs of the tract under the supervision of the convocation. A movement was inaugurated for securing the services of some clergyman as an itinerant, to minister to scattered families who are distant from the regular parishes.

In the evening there were earnest and intensely interesting addresses. The Rev. A. C. A. Hall, of the Church of the Advent, Boston, spoke on the free-church system; the Rev. Dr. Langdon, on the hindrances to the Church incident to this State, and the Rev. Dr. Fales made some impromptu remarks on the thoughts suggested by the previous speakers.

The Holy Communion was celebrated on the morning of the 4th, at half-past six o'clock, and attended by all the clergy. At 9 A.M. there was a business meeting, at which the Rev. A. E. Johnson, of Lowell, read a valuable essay on Tables of Lessons, suggesting many needed improvements upon those now in use. At 10.30 Morning Prayer was said and a sermon delivered by the Rev. Dr. Lambert. The text was, "In favor with all the people." Having spoken of the practices which won favor in the Apostolic Church, he showed the necessity of keeping our own Church strictly to the Apostolic model.

At the close of the service the clergy accompanied the rector to his home, where a bountiful lunch was spread for them. Three hours were spent in social reunion of the clergy, they having the house to themselves. A hearty vote of thanks was returned to rector and parishioners for their liberal hospitality.

A very marked feature of the services was the

singing by a clerical choir. The idea was suggested and carried out by the rector with the greatest success.

The next meeting is to be held in November, at Grace church, Newton.

NEW YORK.

NEW YORK—*Farewell Service.*—On Thursday, September 18th, in Calvary chapel, there was a farewell service, the occasion being the departure of the Rev. Daniel M. Bates, Jr., and wife, who left New York the same evening for San Francisco, and are to sail from the latter port for the China mission on the 1st of October. They will have for their companions on the voyage the Rev. and Mrs. William S. Sayres, for whom a like service was held in the same place on Monday, September 9th.

The Holy Communion was administered by the Rev. Robert T. Thorne, of New Haven, Conn., and the Rev. Joshua Kimber, secretary of the Foreign Committee. Addresses appropriate to the occasion were delivered by the Rev. Mr. Kimber and the Rev. Dr. Dyer. The Rev. Mr. Bates is a graduate of the Berkeley Divinity school, at Middletown, Conn., and was ordained deacon on Trinity Sunday last, at Wilmington, Del., by the Bishop of Delaware. He was married on the 2d of July, ult., to Miss Sarah L. Russell, at Cambridge, Mass. The outfit, travelling expenses, and salary for a time for the Rev. Mr. Bates were provided by the Rev. Dr. Saul, of Philadelphia, who already supports two female missionaries in the foreign field.

Trinity Home for the Aged.—This institution has lost its "oldest inhabitant." Her name was Mary Anne Marooney, and her age is said to have been over a century. Mrs. Marooney came to the Home four years ago in a destitute condition. She had been well off, and, when she came to America, forty years ago, she possessed between $15,000 and $16,000. She embarked her capital in a large lodging-house down town, and for some time did well; but she was robbed time after time, and at length found herself on the wrong side of the balance-sheet to the whole amount with which she commenced. She was witty and social, and was perfectly contented in the Home, and proud of her position as its "oldest inhabitant." She was fond of talking of the famous scenery of Bantry Bay, in Ireland, near where she was born; and, possessing to the last an active memory, had many entertaining historical anecdotes to tell. She appeared quite well on Sunday, the 15th, but after dinner complained of being unwell, and on Tuesday morning died. She was buried in St. Michael's churchyard, Newtown.

LONG ISLAND.

FORT HAMILTON—*St. John's Church.*—The organ in this church was presented to the parish some forty years ago by General Stanton. It was a superior instrument for that day, and is still in use in the regular services, but is almost worn out. The importance of securing a new one has been impressed on the minds of the congregation, and much interest is taken in the matter. One of the officers of the military post gave on the evening of September 12th an entertainment in illusion in the large room of the hospital, attracting a full audience. The amount realized was over $100, which is to be held until additional funds are obtained sufficient to purchase a new organ worthy to succeed its predecessor. This church, affording as it does a religious home to army officers and their families who are transferred from time to time to other points, has friends widely scattered over the land. It has but limited resources in itself. It is to be hoped that some, learning of its need of an organ, may send offerings to help obtain one.

ISLIP—*Emmanuel Church.*—The festival of harvest-home was held in this parish on Saturday afternoon, September 14th. The church was decorated with grains and fruits of the earth, and a special service of thanksgiving, as approved by the bishop, was held at 3 o'clock. An address was made by the Rev. J. Milton Stevens, rector of Christ church, West Islip. The offertory, to be used as a fund for the poor during the Winter, amounted to $97. At the conclusion of the services the congregation adjourned to the grove near by, where a collation had been prepared for the children of the church. Gifts of fruit, etc., were sent to the houses of the poor. A pleasant and unexpected feature of the occasion was the announcement that a donation of $250 had been received for the improvement of the church property.

ALBANY.

DELHI—*St. John's Church.*—The good works accomplished in this parish for the last seven years, in so many different ways, have just been crowned by placing the church entirely out of debt; discharging an old indebtedness contracted under a previous rectorship, and setting the parish on a solid financial basis.

WESTERN NEW YORK.

ANNUAL COUNCIL. — The forty-first annual council of this diocese met in Christ church, Rochester, on Tuesday, September 17th, at 4 P. M., the bishop presiding. The convention was opened with Divine service, the bishop delivering a sermon, from Acts xxi. 17, in which he spoke of the Lambeth Conference, from which he had just returned.

At the conclusion of the service, the convention was organized for business, and the Rev. Dr. T. M. Bishop was elected secretary, who appointed the Rev. D. A. Bonnar his assistant.

On the evening of Tuesday the attention of the convention was occupied with routine business.

On Wednesday morning the Holy Communion was celebrated, and the convention sermon was delivered by the Rev. E. S. Burford, from St. Matt. xi. 4, 5. The usual committees were then appointed, and reports of committees read.

The portion of the report of the Standing Committee referring to De Veaux College was referred to the committee on the report of the trustees of that institution, which asked to be continued, with permission to report next year.

At the Wednesday evening session, after the transaction of business of no general importance, a memorial was presented from St. Clement's church, Rochester, asking for relief from what was claimed to be a proposed infringement upon its parochial rights and privileges.

On the memorial being read by the secretary, a motion was made to lay it on the table, but the motion was voted down by a large majority and the result hailed with loud applause. The bishop reproved the council for such a demonstration in a consecrated building, but in reply one of the clerical delegates said that it was "the involuntary expression of indignation at the attempt made to dispose of the matter in such a manner."

The Rev. Mr. Burford offered the following resolution, which explains the nature of the alleged grievance:

Resolved, That it is the sense of this convention that it is not feasible for the trustees of the parochial fund of the diocese to accept any property deeded to them under such conditions or stipulations as shall, in carrying them out, imply or necessitate interference with, or militate against, the interests or privileges of any parish already organized, in union with this council and in active operation.

The resolution was seconded; but after further discussion the mover accepted as a substitute a motion to refer the memorial and resolution to the bishop and Standing Committee.

The elections were held on Thursday morning, and resulted as follows:

Standing Committee.—The Rev. Dr. Edward Ingersoll, the Rev. Louis B. Van Dyck, the Rev. John M. Henderson, and the Rev. Walter North, and Mr. Wm. H. Walker, Mr. Milton Wilder, Mr. E. S. Dann, and Mr. W. M. White.

Missionary Board.—The Rev. Dr. Anstice, the Rev. H. W. Nelson, Jr., the Rev. C. H. Smith, the Rev. W. A. Coale, the Rev. H. V. Gardner, the Rev. W. H. Williams, and the Rev. E. S. Burford, and Mr. William H. Adams, Mr. D. W. Parshall, Mr. D. M. Dewey, Mr. P. D. Walter, Mr. J. N. Macomb, Jr., Mr. John Adsit, Mr. C. P. Lee, and Mr. C. A. Harrington.

Mr. E. H. Hurd and Mr. Delos Wentworth were elected trustees of the parochial fund.

Mr. Charles E. Upton was elected treasurer of the council.

Mr. Charles McLouth was elected treasurer of the Christmas fund.

The chair appointed a special commitee on religious delusions as follows: The Rev. J. G. Webster, the Rev. William H. Williams, the Rev. C. Mann, and the Rev. P. P. Kidder.

Before adjournment, which took place on Thursday afternoon, the following was adopted:

Resolved, That the members of this council cannot part without expressing to our chief pastor and right reverend father in God the sincerest gratification and joy with which they have greeted him again in his place in this council after the recent visit to foreign shores.

On Thursday evening a reception was given to the bishop, in the parlors of the Osborn House. A large number of persons were present, and addresses of welcome were made by the Rev. W. N. Doty, the Rev. Dr. Ingersoll, the Rev. J. G. Webster, Judge Smith, and Mr. T. C. Montgomery, to which the bishop responded with much feeling. A rich collation was then spread by the parish of Christ church.

NORTHERN NEW JERSEY.

THE BISHOP'S HEALTH.—Bishop Odenheimer, who has been spending six weeks at Mendham for his health, has not improved. On Tuesday of last week, after consulting his physician, he went to his daughter's residence at Burlington. Although his mind is perfectly clear and he suffers little pain, the appearance of certain symptoms has awakened the gravest apprehensions.

NEWARK—*House of Prayer.*—A service commemorative of the Rev. L. S. Schuyler, late priest in charge of the House of Prayer, who died of yellow fever at Memphis, will be held in the church on Saturday morning, September 28th, at 8 o'clock, when the Holy Communion will be celebrated, and a sermon will be delivered by the Rt. Rev. George F. Seymour, D.D.

The wardens of the House of Prayer have addressed the following letter to the Rev. Dr. Montgomery Schuyler, of St. Louis, the late Mr. Schuyler's father:

PARISH OF THE HOUSE OF PRAYER, NEWARK, N. J., September 20th, A.D. 1878.

To the Rev. Montgomery Schuyler, D.D., St. Louis, Mo.:

REV. AND DEAR SIR: When it was known that it had pleased Almighty God to take out of this world the faithful soul of your son, the Rev. Louis Sanford Schuyler, lately ministering in the House of Prayer, the authorities of that church, being convened, directed us to address to you a letter in their behalf, and in behalf of the whole parish, setting forth the love and honor in which your son was held among us when living, and the extraordinary mingling of pride and grief with which we contemplate his valiant death.

We are bidden to cause a copy of this letter to be recorded upon the minutes of the vestry, in lasting memorial, and to be printed in the public journals as a necessary tribute to the most exalted virtue.

Your son's ministry in our parish through the last Summer, in the temporary absence of the rector, was full of unsparing labor and generous devotion.

In all holy offices he was constant. His work among the sick, the poor, and the afflicted was unceasing and full of Divine comfort. No duty was ever left unperformed, no cry of distress ever unheeded by him; no pains unsoothed which he had power to allay; no griefs unstayed, no penitents unshriven.

He went about doing good. His beautiful and gracious life was a humble imitation of Jesus Christ. He taught us by example the Divine precept, "Love is the fulfilling of the law." Now he has perfectly wrought out the Divine ideal and authoritative definition of love, "Greater love hath no man than this, that a man lay down his life for his friends." May he rest in peace, and perpetual light shine upon him.

Sir, we cannot approach you with ordinary terms of condolence. The grief and loss are uncommon, but the assuagement and consolation are uncommon also, and it is impossible for us to treat as a mere affliction the issue of that splendid courage and high devotion which have made your son's life and death memorable and illustrious. We pray God to have you in His holy keeping.

We are, reverend and dear sir, your most obedient and most humble servants,

J. E. LEARNED,
J. L. CROCKETT,
Wardens of the Parish of the House of Prayer.

PENNSYLVANIA.

PHILADELPHIA—*Church of St. James the Less.*—The decoration of the interior of the chancel roof of this church, from Mr. Charles M. Burns, Jr.'s, designs and cartoons, is completed. The roof is the simple A construction, the under sides of the rafters and tie being faced with a beaded oak plank. Twenty sets of these rafters divide the space into nineteen long, narrow compartments on either side. The division of the chancel allows ten pairs of these spaces over the western part, and nine pairs over the eastern.

The spaces over the choir are grouped in threes

a sort of chevron figure in lines and delicate ...s of buff tracery, inclosing below on a crim... ground a conventional passion flower, with ... leaves and tendrils, and out of this chevron ...ve spring alternately a branch of palm and a ...ite lily. These are on a sky gray blue ground. ...ese plant forms are a little larger than real size, ...l while they are in natural flat colors they are ...ated in a purely conventional manner in ...ard to their outline.

Above the altar part of the chancel, on either ...e, appears a range of nine of the heavenly host ... angels and archangels. These figures are so ...posed, some with their hands folded in prayer, ...me raised in adoration, and others extended in ...plication, that this, added to the varying ...lor and the arrangement of their wings, causes ...e observer to lose sight of the narrowness of ...e space in which each is posed.

At the first casual glance these figures appear ... be each a reproduction of the other; but very ...tle observation shows that each has a decided ...dividuality in the position of the figure as to ...e hands or feet, the disposition of the drapery, ...d, more particularly, in the color of the latter, ...hich has been so delicately managed in con...ast and harmony with the gorgeous richness ...nd brilliancy of the wings and the gray-blue ...ackground that it is for some time difficult to ...cide how the draperies have been varied; the ...ct is each one is in a different and exceedingly ...int tint of color, barely off the white, as ...ainters say, and yet able to assert itself when ...rought in contrast with the neighboring tints.

The upper portion of all these spaces is irreg...larly powdered with golden stars, and below ...ne figures is a range of quatrefoils in a mysteri...us blue or green, in each of which is a conven...onalized branch of foliage in white.

Bequest to the Church.—Mr. Robert Whitaker ...ied recently in this city at an advanced age, ...aving an estate valued at several millions of ...ollars. A will was recently offered for probate ...ontaining a bequest of $5,000 to Trinity church, ...xford, and, after other legacies, directing the ...rection of a school for girls on the plan of Gir...rd College. There is, it appears from state...nents in the secular press, some dispute as to ...he fact of this being his last will, and a proba...ility of litigation among the heirs.—*Episcopal Register.*

VIRGINIA.

PETERSBURG—*The Theological School for Col...ored Divinity Students.*—Mr. E. W. Saunders, ...who was appointed by the trustees of the Theo...ogical Seminary of Virginia to collect funds ...for the new school for colored candidates for ...Orders at this place, reports in the *Southern Churchman* that he has received subscriptions ...of $345. He says: "I am glad to be able to an...nounce the fact that already four young men ...stand ready to begin their studies on the 1st of ...October, one a young minister of the Methodist ...Church, for we are glad to extend the advan...ages of our school to other Christian Churches. ...We have been greatly encouraged too in our ...subscriptions to the salary."

TENNESSEE.

MEMPHIS—*St. Mary's Cathedral.*—The Rev. Dr. Harris, dean of the cathedral, writes:

To our Friends and Brethren:

I shall make proper acknowledgment of every cent sent to us through any channel; but just yet I am too feeble for the work. I fancy I could have stood up far better if it had been for myself; but the utter brokenness of heart I suffer in the loss of my dear Parsons and Sisters Constance and Thecla unfits me for any work whatsoever. These acknowledgments to kind brethren shall be among the first of all work I undertake. Meantime let me ask that no money be sent by postal order; that department of our post office is closed. GEO. C. HARRIS.

Memphis, September 13th, 1878.

KENTUCKY.

MOUNT STERLING—*Church of the Ascension.*—The bishop visited this new church on the 20th of September, and preached in it for the first time. It is a beautiful Gothic structure, all wood, finished inside in black walnut, oak, and ash, cut in the neighboring forests. The parish is situated on the confines of civilization in Eastern Kentucky, is small and poor, and deserves great praise for the success it has achieved in such hard times. Three hundred dollars were raised by the congregation present, and the balance of the indebtedness, which is not large, has been funded, payable in two years. The rector gratefully acknowledges the donation of an anthracite stove from Miss Lacy, of Albany, and also $10 for windows from each of the following persons: Mrs. Hall, of Brooklyn, N. Y.; Mrs. Hunter, of Versailles, Ky.; the Rev. Campbell Fair, Baltimore, Md.; and Mr. B——, of Colorado.

INDIANA.

BISHOP'S APPOINTMENTS.

OCTOBER.

27, Sunday, Muncie.

NOVEMBER.

3, Sunday, Fort Wayne.
5, Tuesday, Evening, Columbia City.
6, Wednesday Evening, Warsaw.
7, Thursday, Evening, Plymouth.
8, Friday, Evening, Peru.
10, Sunday, Logansport.
11, Monday, Evening, Frankfort.
12, Tuesday, Evening, Crawfordsville.
13, Wednesday, Evening, Covington.
14, Thursday, Evening, Attica.
15, Friday, Evening, Delphi.
17, Sunday, Lafayette.
21, Thursday, Evening, Michigan City.
22, Friday, Evening, La Porte.
24, Sunday, A. M., North Liberty; Evening, South Bend.
25, Monday, Evening, Mishawaka.
26, Tuesday, Evening, Goshen.
27, Wednesday, Evening, Elkhart.
28, Thursday, Evening, Bristol.

DECEMBER.

1, Sunday, A. M., La Grange; Evening, Lima.
3, Tuesday, Evening, Garrett.

At each of these services an offering will be asked for missions. The Bishop desires that notice of the collection may be given in each parish and mission.

ILLINOIS.

NAPERVILLE—*St. John's Church.*—The church in this beautiful suburb of Chicago (the Rev. Dr. W. A. Fiske, rector) is undismayed by "hard times." Instead of reducing its expenditure, it is increasing it. For the last two years the church building has been too small to accommodate its growing congregation. Broad transepts and an enlarged chancel are being added, therefore, doubling its seating capacity. The work will be done without incurring a burdensome debt. The parish possesses a handsome rectory, adjoining the church.

MICHIGAN.

DETROIT—*St. John's Church.*—The Rev. Dr. George Worthington, rector of this church, delivered his tenth anniversary sermon on the morning of the Eleventh Sunday after Trinity, September 1st, in which he made the following statement of Church work done in the parish during the ten years of his rectorate:

This parish had ten years ago 519 communicants. It will be observed that these ten years of my rectorship include more than one half the lifetime of the parish. During this period there have been 2,865 services in the parish, including Sunday, holy day and week-day services, and more than 1,500 of these services have been accompanied by the preaching of the Word of God. There have been in the church 943 baptisms, 164 of which were adults. At St. James's chapel, of this parish, there have been since we opened a separate register, in 1872, 216 baptisms, making a total of the number baptized, for the decade, 1,159. There have been 583 persons who have renewed their baptismal vows in the apostolic rite of confirmation at the parish church, and at the chapel 132 have come forward to the same solemn ordinances. The total confirmed, therefore, is 715 persons. There have been added to the list of communicants of the parish church 744. The present number of communicants at the chapel is 203, a portion of which were transferred from the register of the parish church. We have had the usual number of removals which characterize the parochial life in Western towns and cities, and have dropped from the list such persons as we were assured disregarded their sacred privilege altogether, and we find remaining 897 at the parish church, and 203 at St. James's chapel, making an aggregate of 1,100 communicants in the parish at the last diocesan convention. With your knowledge of parochial statistics it will not be understood that this number are month by month to be seen at the table of the Lord. There are those enrolled as communicants who come to the blessed feast frequently enough to retain their names on the parish record, but apparently without any joyous appreciation of the means of grace which are offered week by week in the Lord's house. Among us have been found twelve candidates for the ministry, seven of whom have received the laying-on of hands in ordination, and have gone forth with the message of salvation, working diligently in the Maker's cause, and rejoicing our hearts as we hear of the blessing wherewith God hath blessed them. There are now three candidates preparing for the same holy office, and two others, for reasons that were satisfactory, have abandoned their theological studies and returned to secular life. I have performed the marriage ceremony 278 times, and have read the office of burial on 425 occasions. The assistant in charge of St. James's chapel has solemnized 42 marriages and officiated at 116 funerals. This makes a total of burials in the parish of 541, and of marriages 320. We have three Sunday-schools in connection with the parish, in which there are 1,268 children enrolled, and 112 officers and teachers.

Turning from the spiritual privileges and official to the temporalities of the parish, we find recorded in the journals of convention, taken from the treasurer's report of the parish, that there has been contributed during the past ten years, for all religious and church purposes of every kind, parochial and extra parochial, the sum of $182,671.66. We have given for objects, general and diocesan (that is for the extension of the Church, Christian education, diocesan, foreign, and domestic missions), nearly $118,000.

WESTERN MICHIGAN.

DIOCESAN STATISTICS.—The Journal of the last convention contains the following statistics: Clergymen canonically resident (bishop, 1; priests, 30; deacon, 1), 32; postulant, 1; candidates for Priest's Orders, 5; baptisms (infants, 267; adults, 144), 411; confirmed, 228; communicants, 3,195; marriages, 120; burials, 179; families, 2,012; individuals, 7,491; Sunday-school teachers, 368; pupils, 2,633; contributions—parochial, $54,656.35; diocesan, $2,966.88; general, $58,916.72.

FOND DU LAC.

FOND DU LAC—*Harvest-Home.*—The harvest-home festival for the year was held in the cathedral the Thirteenth Sunday after Trinity. The services, specially adapted to the occasion, were of the most inspiring character, and were attended by a large and interested congregation. The music—combining as it did the full power of the choir, the organ, and an orchestral accompaniment of brass instruments—was noble and effective.

The Holy Communion was celebrated at the main service, the bishop being the celebrant, assisted by the new members of the cathedral staff, the Rev. Dr. Jewell and the Rev. G. S. Mead. Over a hundred persons received the sacrament. The bishop delivered the sermon from the gospel for the day. The offerings were specially devoted to the missions of the diocese.

The decorations, both as symbols and as art products, were at once apt and beautiful. To persons not used to the methods of the Church it would seem hardly possible that the common vegetables, grains, and fruits could be ordered into forms so finely symbolic of the truth, beauty, and goodness of Divine Providence as manifested in the harvest time. The main feature of the decoration was a triple-arch rood screen, in the construction and ornamentation of which the principal grains, the smaller fruits, and a variety of flowers were ingeniously and beautifully combined. The front of the screen, above the arches, bore, in gold letters, on a crimson ground, the legend, "The earth is the Lord's and the fulness thereof." High in the centre, over all, rose the harvest cross, with its significant vesti...g of luxuriant

wheat. Of the decorations of the other portions of the cathedral it is impossible to speak, except to say that they were fully in keeping with those of the chancel.

MINNESOTA.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Clergymen canonically resident (bishop, 1; priests, 59; deacons, 5), 65; postulants, 5; candidates for Holy Orders, 10; churches, 73; chapels, 5; churches consecrated, 2; number of sittings, 10,772; baptisms (adults, 185; infants, 643), 828; burials, 235; marriages, 184; confirmations, 370; communicants, 4,298; Sunday-school teachers, 534; pupils, 4,766; parish school teachers, 26; pupils, 374; contributions, $69.547.26; value of Church property, $278,245; salaries of the clergy, $27,470.40; indebtedness, $20,488.

CONNECTICUT.

HARTFORD — *Ordination.* — On Wednesday, September 18th, in Trinity church, the bishop of the diocese advanced the Rev. John Humphrey Barbour, deacon, to the priesthood. The candidate was presented by the Rev. Prof. Johnson, who, together with the Rev. Dr. Sanford and the Rev. Mr. Mason, united in the imposition of hands. The bishop preached, and administered the Holy Communion. Mr. Barbour takes Prof. Hart's duty at Trinity College during his temporary absence in Europe.

STANDING COMMITTEE.—At a meeting of the Standing Committee held at New Haven, Tuesday, September 17th, 1878, I. W. Ellsworth, Charles Edward Moore, Homer J. Broadwell (late a Congregational minister), and J. J. McNulty (late a Presbyterian minister), were recommended to the bishop to be received as candidates for Holy Orders.

William L. Marks was recommended for deacon's orders.

The Rev. Alexander Vinton, 2d, and the Rev. Henry T. Scudder, deacons, were recommended for admission to the priesthood.

COLLEGIATE AND ACADEMIC.

UNION COLLEGE.—One third of the admission this year are of Episcopalian students. There are 22 Presbyterians and 1 Roman Catholic. The average age is 17 to 19. Four are from the South, two from New England, two (Indians) from Indian Territory. The Wolfe art department is being thoroughly organized. The library is preparing for removal to the Alumni Hall.

BISHOP SCOTT GRAMMAR SCHOOL.—We are glad to see this worthy institution beginning its new year under such favorable auspices. The new school building is commodious, admirably designed, desirably situated, and thoroughly ventilated; has ample means of egress, is well protected against fire, and is not only a pleasant and safe home for its boarders, but an ornament to our city, and reflects great credit upon our fellow townsman, Bishop B. W. Morris, whose energy and untiring perseverance has again placed this needed institution in our midst.

As a school, we predict the beginning of a bright and prosperous career. Under the management of Mr. Joseph W. Hill, we are impressed that the school will not only assume its prior status but will accumulate strength as time advances. Mr. Hill, who is a graduate of Yale College not only brings testimonials of his ability as a practical teacher from gentlemen of national reputation, but is well known to many of the citizens of Portland. He is one who possesses that quiet finish of a gentleman which at once commands the respect of old and young, and at the same time wins its way to their esteem and friendship. Mr. Hill comes to remain with us, and to be identified with the future of our State, and under his permanent management we have no doubt the Bishop Scott Grammar School will each succeeding year turn a brighter page in its life's history.—*Portland (Oregon) Daily Standard.*

ORDINATIONS.

CONNECTICUT.—In Trinity church, Hartford, on Wednesday, September 18th—*Priest:* The Rev. John Henry Barbour.

CONFIRMATIONS.

CONNECTICUT.—At Middletown (in private), 1; Wethersfield (in private), 1; Milton, 4; Thomaston, 8; Northfield, 10; Manchester, 12; Essex, 4; Clinton, 4; Greenwich, 9; New Canaan, 6; Darien, 5.

PERSONALS.

The Rev. H. M. Brown's address is Oakfield, N. Y.

The Rev. Jesse Y. Burk will enter on the rectorship of St. Peter's church, Clarksborough, N. J., October 1st.

The Rev. D. D. Chapin has entered on the rectorship of the church of the Ascension, Stillwater, Minn.

The Rev. T. W. Davidson has resigned the rectorship of St. Timothy's church, Moyamensing, Philadelphia, Pa.

The Rev. B. F. Fleetwood's address is No. 22 Langley avenue, Chicago, Ill.

The Rev. J. P. Foster has taken charge of St. Mark's church, Newark, N. Y.

The Rev. W. B. Gordon's address is Smyrna, Del.

The Rev. Chas. L. Hutchins, having returned from England, letters relating to the General Convention and to the Clerical Insurance and Annuity Society may be addressed to him at Medford, Mass.

The Rev. B. H. Latrobe Jr.'s address is No. 812 South Fourth street, Philadelphia, Pa.

The Rev. Frank Page's address is Fairfax Court House, Va.

The Rev. Samuel R. Slack's address is Hotel Westminster, Boston, Mass.

Dean Stanley has arrived at Boston from England.

The Rev. Henderson Suter has entered on the rectorship of Christ church, Alexandria, Va.

The Rev. F. W. Taylor has accepted the rectorship of the church of the Holy Trinity, Danville, Ill., to take effect October 1st. Address accordingly.

The Rev. Dr. Van Rensselaer has resigned the rectorship of Emmanuel church, Geneva, Switzerland, and will return soon to the United States. The Rev. Isaac Van Winkle, of Cold Spring, N. Y., has been elected to succeed him.

The Rev. Dr. William C. Williams has returned to his parish at Rome, Ga.

The Rev. W. W. Steel has accepted the rectorship of St. Luke's church, Dixon, Ill.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On Tuesday, the 10th inst., at St. John's church, Stamford, Conn., by the Rev. William Tatlock, D.D., FREDERICK C. SANFORD, of New Haven, and NELLIE LEEDS, daughter of Sarah E. and the late Samuel Lockwood, of Stamford.

DIED.

In Washington, D. C., September 9th, 1878, WOOLMAN GIBSON, a native of Kent Island, Md., in the 75th year of his age.

In New Hamburgh, N.Y., on the 18th inst., JOHN VAN WYCK, senior warden of Zion Protestant Episcopal church, Wappinger's Falls, N. Y., aged 71 years. "So He giveth His beloved sleep."

At Faribault, Minn., on Saturday morning, September 14th, CHARLES EDWARD, only son of the Rev. Edward Clark and Lizzie Hoyt Bill, aged 3 months and 4 days.

Entered into rest, in this city, on the morning of September 7th, Mrs. ANNA BRODHEAD, in the 77th year of her age, widow of the late Dr. John Brodhead, of Clermont, Columbia county, N. Y. "Blessed are the dead who die in the Lord."

At Middleburg, Loudoun county, Va., September 11th, 1878, at 5 o'clock A. M., HENRY VAN DYKE, third son of Helen Lane and the Rev. Arthur S. Johns, aged 4 months and 18 days.

OBITUARY.

Departed this life, September 11th, at the residence of her father-in-law, the Rev. D. G. Wright, D.D., Poughkeepsie, N. Y., Mrs. MARY DARNEAL, wife of Mr. J. V. B. Wright, and daughter of the late L. Marshall Hurst, Esq., of Woodford county, Ky.

A faithful wife, a devoted mother, a dutiful daughter, and loving sister. A wide circle of relatives and friends mourn her early removal from time. But they are comforted by the assurance that their irreparable loss is her infinite gain. A devout communicant of the Church from early youth, the purity of her life exemplified the genuineness of her piety. In death, for her, there was no gloom; and so calmly she passed to the rest of Paradise. +

Woodford and Fayette county, Ky., papers please notice.

OBITUARY.

In Eufaula, Ala., Wednesday, August 28th, 1878, at 4:10 P. M., in the 36th year of her age, after fourteen days of illness from typhoid malarial fever, Mrs. PARILEE RICKS HART, consort of Captain Henry C. Hart, of this city.

The stranger's eye will wander carelessly over these lines, but they record a great sorrow in this community; one, quick as the world is to forget, that will be long remembered, and looked back to, many a day to come, through tears.

What pen, without seeming exaggeration, can tell the reasons why every one loved and honored her, and why the places that knew her were darkened with an unusual sorrow, even for death to bring, when she was taken away from them forever!

How do hearts despair—I speak not of those alone that were nearest to her, of husband, children, parents, brother, sisters: but of those who knew her only as a friend—how utterly do their hearts despair of ever having her place filled! How bitterly do even they realize the sad, irreparable truth that "we shall never look upon her like again"! That fine, noble nature, the very ideal of gentle and yet queenly womanhood; so attractive, yet so angel-guarded; so mirthful, yet so wise; so full of silent charity, the charity of the heart, that makes no noise and yet removes so many thorns; so little censorious; so unwearied in doing good itself, and that so rarely—oh how rarely!—ever spoke a blameful word of others! Heaven knows this troubled world had need of such a spirit, and had it all in her; and Heaven will pardon us when we mourn its loss, though we know it has ascended there. We would know her in heaven just as we have known her here—the same loveliness of person and of character. We are told we shall be changed, and in the twinkling of an eye; yet it seems there need be little change to make her loveliness celestial.

She was the dutiful child of her Church, the Protestant Episcopal, and quietly illustrated in her daily life her fidelity to its teachings.

Our Saviour said to his chosen, "The poor ye have always with you." And how true that was of this one of his chosen! Their grief tells now of many a silent benefaction done for them for years by her right hand which even her left hand never knew of. They too, alas! have lost a friend whose manner sweetened every gift of charity her gentle hand bestowed.

I tremble to cross the sacred threshold of domestic sorrow; to speak of that desolate hearthstone, of that place vacant forever in what was lately the happiest of homes; to think how rudely death has snapped a strong, a precious link that united many families. For she was the same thoughtful, generous, hospitable, loving sister to all to whom the ties of affinity bound her in that relation, and to their little children the sweet aunty that they loved with all but filial affection. To her father and mother dutiful as when she was a girl, loving as when she nestled in their bosom; to her husband a treasure such as God only can give when He bestows upon a man, in an association to endure for life, a friend whose person, fair as it may be, is but the shrine of virtues as far more excellent than that as heaven is more excellent than earth; to her children all that is unspeakably comprehended in the holy name of mother—this is the friend we have lost—this is she who has gone to heaven.

And to die so young!—almost in the morning of her happy, sinless life; before the rose of beauty had even paled upon her cheek, or the witching sparkle of that gentle eye was dimmed! And yet with what unmurmuring resignation did she, who had so much to make this world a pleasant dwelling-place, obey the swift summons that called her away! She knew that she was going. She said more than once, only a few days after she was taken ill, that she knew she would never get well. There was the pang of parting with husband and children and the many loved ones that clung to her, and she spoke of it as only such a heart as hers could speak; but as she slumbered on to death she seemed like one who heard her soft farewell to dear ones here echoed in a welcome from the skies.

Farewell, sweet Parie! Pure spirit, precious friend, farewell! May we strive to live as you have lived; and when the inevitable hour shall come, may we be able to meet it as faithfully, as hopefully, as peacefully as you! B.

Eufaula, Ala., September 4th, 1878.

RESOLUTIONS.

At a meeting of the vestry of St. John's Episcopal church, Pittsburgh, Pa., the following preamble and resolutions were unanimously passed:

WHEREAS, It has pleased God, in His all-wise providence, to take out of the world the soul of our friend and brother, JOHN CHISLETT, Esq.; therefore

Resolved, That this vestry do hereby record their appreciation of his great worth and merit as a devout Churchman and an efficient vestryman, whose counsel was always valuable and reliable.

Resolved, That while by his departure we lose a dear friend and coworker in all that pertains to the interest and advancement of Christ's kingdom on earth, we yet are comforted by the blessed consolation and hope that he is made a partaker of all the blessings of that kingdom above.

Resolved, That this vestry extend to his bereaved family their sincere condolence and sympathy in the severe loss they have sustained of his Christian guidance and support, and pray the Father of all mercies to send to them the Holy Ghost, the Comforter, in this their hour of sorrow.

Resolved, That the secretary of the vestry convey to the family of the deceased a copy of the foregoing resolutions, and cause the same to be printed in THE CHURCHMAN and in the Pittsburgh *Commercial Gazette*.

JOHN P. NORMAN, Rector.

CHARLES R. MILLER, Secretary of the Vestry.

Pittsburgh, September 12th, 1878.

OBITUARY.

Entered into rest on Wednesday, September 11th, at Litchfield, Conn., Miss MARIA SEYMOUR, only daughter of the Hon. O. S Seymour, lately Chief Justice of Connecticut.

This notice will be read with deepest sorrow by many loving friends as the record of the passing away from earth of one who bore in all the relations of her life a brightness and a blessedness to which few attain. The most perfectly rounded characters are the most difficult to describe. The very completeness of their development leaves not many distinct points on which to fix the eye. They are like those bright, peaceful days where everything is so blent in harmony that while no one thing stands very strongly out, there is still in them a deep sense of blessing, and after them a memory of heavenly peace.

Such, eminently, was Miss Seymour's character. Trained as a true daughter of the Church, in its ways and under its influences, she made real the Psalmist's words, and was, in truth, "as a polished corner of the temple." Those who were permitted to know her in the home circle, know also, and can never forget, what the sacredness of such a topic forbids to be more than alluded to. Outside the home and its duties she was a veritable sister of mercy, and that without knowing that she was so. Not her nearest friends, probably, know all her good works here. She hardly knew them herself. But what was said to the writer of these lines is a revelation in this regard, "The poor and the friendless mourn for her."

On a bright autumnal day, as bright and peaceful as her earthly life had been, and bringing joyful thoughts

of her new life in Paradise, she was borne to the place of her rest on earth by the hands of those nearest and dearest to her. And as they who stood around her grave looked off into the blue heavens, they saw on the spire of the parish church she had loved so well, and to whose services she had given her skill of hand and voice, the cross shining in the morning sunlight. It revealed the source of her faith, and told the story of her life. "The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

YELLOW FEVER SUFFERERS.

The editor of THE CHURCHMAN has the pleasure of acknowledging the following subscriptions for the sufferers by yellow fever, in addition to those already acknowledged He has forwarded these to the proper persons for distribution:

FOR GRENADA.

M. B., Bedford, Pa	$5.00
St. Paul's church, Goshen, N. C	4 15
C. W. O., New York city	10.00
C. O. L., New York city	10.00
St. Jonn's church, Dunkirk, N. Y	11.00

FOR MEMPHIS.

St. John's Sunday-school, Kingston, N. Y	$8.60
St. John's church, Kingston, N. Y	7 05
"Student of the Church" Island Pond, Vt	1.00
Christ church, Binghamton, N. Y	46.75
Grace church, Sterling, Ill., for the Church Home	4.21
Zion church, Freeport, Ill., for "Sisters of St. Mary"	11.00
Grace church, Port Huron, Mich., for Bishop Quintard	25.00
Christ church, Oberlin, O	20.00
George S. Bennett, Troy, N. Y	1.00
St. Barnabas church, Brooklyn, N. Y	18.57
St. John's parish, Marietta, Pa	3.26
Trinity church, Bethlehem, Pa	19.59
Christ church, Dover, Del	75.00
Trinity church, Lewiston, Me	23.53
Pine Street Congregational church, Lewiston, Me., for Sisters of St. Mary	16.50
H., Petitcodiac, N. B	1.00
Calvary church, Tarboro, N. C	66.36
St. Paul's church, Oxford, N. Y	108.14
Trinity church, Logansport, Ind	18.00
Children of St. Peter's Sunday-school, Spottswood, N. J	54.50
Church of the Holy Innocents, Indianapolis, Ind., "for Memphis Church Home"	5.81
L. M. R., New York city, "for Sisters of St. Mary"	10.00
Chapel of the Holy Innocents, New Market, N. J.	14.00
Trinity church, Granville, N. Y., "for Sisters of St. Mary"	4 00
May and Belle Bennett, $5.78; Burt Wilson, $1, St. Paul's church, Akron, O., "for Memphis Orphans"	6.78
A Missionary and family, Salina, Kansas	3.00
Bangor church, Churchtown, Lancaster county, Pa	3.89
For Orphan Home, Memphis, W. W. Swett, Hightstown, N. J	10.00
North Elk parish, North East, Md	3.00
Grace church, Sheldon, Vt	16.00
Trinity church, Fairfield, Vt	12.00
Christ church, Fairfax, Vt	9.22
Centurion church, Fortress Monroe, Va	5.00
Rev. W. F. Gardner, Jessups, Md., "for Sisters of St. Mary"	13.89
Mrs. Geo H. Webster, $5, "for Sisters of St. Mary," and from her five little children, $1 each, $5 for the children made orphans by the yellow fever	10.00
St. James's church, Woodstock, Vt	45.11
Miss L. M. Hartshorn, Lowell, Mass., "for Sisters of St. Mary."	12.00
St. John's church, Ogdensburg, N. Y., through the Rev. Dr. Dix	122.36
L. S. Straight and L. Terrell, Marbledale, Conn.	10.00

CANTON, MISS.

B. P. Noland, and others, Middleburg, Va	$50.00

FOR GENERAL DISTRIBUTION.

W. O. L., Boston, Mass	$0.50
St. John the Evangelist, New York city	1.00
Miriam Sands, Marblehead, Mass	3.00
Rector and parishioners of St. Mark's church, Newark, N. J., for the Rev. Mr. McCracken and family	25.00
St. Ann's church, New York city	52.60
St. Paul's Mission, Proctor and Beattyville, Ky.	2.00
Sunday-school, church of the Atonement, Tenafly, N. J	12.10
St. Stephen's church, East Haddam, Conn	45.08
B., McKeesport, Pa	1.00
St. Andrew's parish, St. Mary's Co., Md	10.00
Trinity church, Marshall, Mich	11.00
St. Mark's church, Johnstown, Pa	20.00
Grace church, Amherst, Mass	93.00
St. Peter's church, Freehold, N. J	51.75
St. Thomas's church, Hancock, Md	30.88
S., Baltimore, Md	20.00
Sunday-school scholar, St. John's church, Cold Spring, L. I	1.00
St. John's church, Phelps, N. Y	25.00
Church of the Good Shepherd, Ogden, Utah	23.70
Alex. and Susie, Fort Niagara, N. Y	5.00
Grace church, Holland Mich	10.00
St. Paul's church, Ithaca, N. Y	13.00
Dr. R. K. Compton, Pomonksy, Md	5.00
St. John's church, North Haven, Conn	25.50
St. Paul's church, Philipsburg, Pa	2.80
L. E. J., Lowesville, N. C	2.00
Christ church, Greensbury, Pa	20.00
Church of the Comforter, Rahway, N. J., for New Orleans, $50; for Sisters of St. Mary at Memphis, $28.55	78.55
Epiphany Sunday-school, Bath-on-the-Hudson, N. Y	10.00
St. John the Evangelist church, Stockport, N Y.	3.00
St. Paul's church, Sing Sing, N. Y	47.00
St. Paul's church, Brookfield, Conn	35 70
Mrs. A. H., Garden Grove, Ia	1.50
E. H. Swayze, Evans, Ill	5.00
Mt. Upton. Grace church, Branch of the Woman's Auxiliary	7.00
Church of the Saviour, Jackson, N. C	14.00
"From three friends, an offering of Christian sympathy" for New Orleans, Vicksburg, Memphis, and Grenada	70.00
Trinity Parish, Stateville, N C	3.20
Branch mission Sunday-school, Branch, Wis	3.00
St. Paul's church, Huntington, Conn	10.50
Trinity church, Nichols Farms	11.35
Trinity church, Bethlehem, Pa	3.00
Trinity church, Lime Rock, Conn	330.00
St. John's church, New Milford. Conn	10 00
North Elk parish, Diocese of Easton	7.40
Grace church, Cresco, Iowa	15.00
All Saints' church, Pontiac, R. I	18.00
St. Peter's parish, Oxford, Conn	10.00
J. B. Ford, New Haven, Conn	5.00
Trinity church, Plattsburgh, N. Y., for Bishop Quintard, Tennessee	21.21
St. Ann's church, Middletown, Del., for Bishop Green, Mississippi	5.00
St. Andrew's parish, St. Mary's Co., Md	1.00
Christ church, Montpelier, Vt	23.30
Trinity church, Rutland, Vt. (additional offering)	9.00
A. C. P., Clyde, N. Y	1.00
St. Paul's church, White Haven, Pa	8.50
Grace Episcopal church, Colorado Springs, Col..	30.00
"Proceeds of sidewalk fair," held by two little girls, Norfolk, Va	2.06
Mrs. Angeline E. Alexander, Creswell P. O., Washington Co., N. C. "Presented to the Lord as a *thank-offering* for my recent recovery from protracted sickness	5.00
Members of Trinity parish, Hartford, Conn	16.00
A. M. S., South Boston, Mass	30.00
Harry and Regie Jaffrey, of St. Paul's, and Addie Swisher, of St. Ann's, Brooklyn, N. Y	11.00
Christ church, Hyde Park, Mass	14.00
Christ church, Bethel, Vt., and St. Paul's church, Royalton, Vt	25.00
St. John's church, Essex, Conn	24.34
Total for week ending September 28th	$2,371.79
Total received and distributed to date	$6,094.91

CORRECTION.—St. James's church, Boston Highlands, Mass., has sent us $128 10 for the Dioceses of Tennessee and Mississippi equally. Only half the sum was properly acknowledged last week; the other half was included, without acknowledgment, in the sum contributed to the Diocese of Mississippi.

ACKNOWLEDGMENTS.

The undersigned begs to acknowledge the following contributions to the yellow fever sufferers in the Diocese of Tennessee:

Mrs. J Arthur Beebe	$100.00
St. George's church, Newburgh, N. Y	249.92
Henry Hayes, Northern New Jersey	409.81
St. Matthew's church, Hillsboro, N. C	48.00
St. Paul's, Winona, Wis	113.00
The Rev. Wm. P. Tucker	32.50
Mrs. McCombs	5.00
St. John's, Youngstown, O	111.28
Grace, Jamaica, L. I	203.36
Carlisle Norwood	25.00
Frances Wharton	5.00
Wickliffe Parish, W. Va	32.00
The Rev. W. H. Meade	11.81
Grace church, Sheboygan, Wis	12.73
St. James's church, Newtown, L. I	50.00
St. Peter's, Paris, Ky	9.69
St. Andrew's, Mount Holly, N. J	39.50
Miss Anna B. Smith	5.00
Woodstock Iron Co., Ala	75.00
Geo. Vernor	10.00

C. T. QUINTARD, Bishop of Tennessee.

RELIEF FOR MEMPHIS.

The total amount received by the Rev. A. L. Wood, commissary for the Diocese of Tennessee, is $786 24. Most of the contributions for the Sisters of St. Mary, whose cause Mr. Wood was appointed to represent, temporarily, by Bishop Quintard, were acknowledged in the New York papers by those to whom the subscriptions were sent. It was found that the responses to the cry from Memphis had been so generous that Mr. Wood felt justified in returning $200 to the Mayor of Newark to be used in other parts of the South. The following is a list of the contributions received by Mr. Wood to date:

Trinity church, Seneca, Falls, N. Y	$28.00
Trinity church, Newport, R. I., through the Rev. W. I. Magill, in addition to previous collection	25.00
St. Matthew's chapel, Newport, R. I., through the Rev W. I. Magill, in addition to previous collection	21.32
St. Michael's church, Geneseo, N. Y	75.75
St. James's, Greenfield, Mass., through the Rev. Dr. Hollingsworth	75.00
St. James's Sunday-school, through the Rev. Dr. Hollingsworth	11.17
Anonymous	50.00
The Hon. H. J. Yates, Mayor of Newark, N. J.	500.00
	$786.24

It may be added that Mr. Wood does not consider it necessary to make any further appeal after the very generous action of nearly every parish in the North.

The following contributions have been received since last publication by Dr. James R. Wood on behalf of the yellow fever sufferers:

A mistake was made by the printer in acknowledging $5 from Mr. and Mrs. Townsend Jones instead of $20.

Oak Forest, Va	$1.00
Mrs. Benjamin S. Swan	50.00
300 garments from Sunday-school children, St. John's church, Cold Spring Harbor, L. I.	
From Dorchester, New Brunswick	3.00

ACKNOWLEDGMENTS.

The undersigned wishes to acknowledge the receipt of the following donations for the benefit of the yellow fever sufferers in New Orleans:

St. Paul's church, Holyoke, Mass., through the Rev. A. Skeele	$36.00
The Rev. Alfred Todhunter, St. John's church, San Francisco	100.00
Church of the Redeemer, Morristown, N. J., the Rev. S Hall	25.00

J. P. B. WILMER, Bishop of Louisiana.

Rapidan, Va., September 19th, 1878.

THE MISSIONARY CONFERENCE IN NEW YORK.

The Special Committee of the Board of Managers make the following announcements with respect to the Missionary Conference to be held on the 9th, 10th, and 11th of October:

PLACE OF MEETING.—Calvary Church, corner Twenty-first street and Fourth avenue.

WEDNESDAY, October 9th, 7:30 P. M.—Evening Prayer, followed by the Sermon by the Rt. Rev. Dr. Huntington, Bishop of Central New York.

THURSDAY, October 10th, 9:30 A.M.—The Holy Communion, administered by the Rt. Rev. Dr. Potter, Bishop of the Diocese. 10:30 A.M.—The session of the day — (a) *Domestic Missions* (proper). — Discussion to be opened by the Rt. Rev. Dr. Neely, Bishop of Maine. (b) *Indian Missions*.—Discussion to be opened by the Rt. Rev. Dr. Whipple, Bishop of Minnesota. (c) *Missions to Colored People of the South*.—Discussion to be opened by the Rt. Rev. Dr. Dudley, Assistant Bishop of Kentucky. 7:30 P.M.—General missionary meeting. Speakers: The Rt. Rev. Dr. Coxe, Bishop of Western New York, "The Life of the English Church as Manifested in her Mission Work." The Rt. Rev. Dr. Garrett, Missionary Bishop of Northern Texas, "Domestic Missions." The Rev. John W. Brown, D.D., Cleveland, Ohio, "Foreign Missions." The Rev. Wm. Rudder, D.D., Philadelphia, "The Life of the American Church as Manifested in Her Mission Work."

FRIDAY, 10:30 A M.—The session of the day—(a) *Foreign Missions* (to the heathen).—The discussion to be opened by the Hon. L. Bradford Prince, of Flushing, L. I. (b) *Greece, Haiti, and Mexico*.—Discussion to be opened by the Rt. Rev. Dr. Coxe, Bishop of Western New York. 7:30 P. M., St. Ann's church, Brooklyn.—General missionary meeting. Speakers: The Rt. Rev. Dr. Whipple, Bishop of Minnesota, and (probably) the Rt. Rev. Dr. Dudley, Assistant Bishop of Kentucky, the Rev. William J. Boone, of Wuchang, China, and others.

THE BISHOP OF THE DIOCESE will preside at the services and meetings held in New York city.

Special Committee of the Board.
- NOAH HUNT SCHENCK,
- J. LIVINGSTONE REESE,
- LEMUEL COFFIN,
- A. T. TWING,
- JOSHUA KIMBER,

Local Committee.
- C. VANDERBILT,
- R. STUYVESANT,
- W. BAYARD CUTTING,
- WOODBURY G. LANGDON.

SPECIAL MEETING OF THE WOMAN'S AUXILIARY.

A special meeting of the Woman's Auxiliary to the Board of Missions may be expected at Grace chapel rooms, East Fourteenth street, between Third and Fourth avenues, New York city, Wednesday, October 9th, beginning at 11 o'clock.

All ladies interested in the mission work of the Church are cordially invited to attend.

JULIA C. EMERY, Secretary.

GENERAL THEOLOGICAL SEMINARY.

NOTICE.—A special meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held at the Seminary, on Wednesday, October 23d, 1878, at 3 o'clock P. M. This meeting is called by the right reverend the Bishop of New York, in pursuance of the authority vested in him by the constitution "for the purpose of acting upon the nominations received for Dean and for Professor of Ecclesiastical History, and for the transaction of such other business as the trustees may deem expedient."

WILLIAM G. FARRINGTON,
Secretary of the Board of Trustees.

New York, September 23d, 1878.

The ninth regular session of the Reading convocation (115th of the late Schuylkill and Lehigh) Diocese of Central Pennsylvania, will be held in the Memorial church of St. John, Ashland, beginning with Divine service, on Monday evening, September 30th, 1878.

MARCUS A. TOLMAN Secretary.

Mauch Chunk, Pa., September 20th, 1878.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, 179 Seymour street, Hartford, Conn.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, $1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

PLEA FOR ATTRACTIVE WEEK-DAY SERVICES.

To the Editor of THE CHURCHMAN:

There is a well known and well worn argument that is frequently given as a reason for not contributing to the maintenance and extension of foreign missions, to the effect that "charity begins at home," and that the Church had better turn her attention first to the conversion of heathen with whom she is in actual contact, before stretching out her arms to distant and wellnigh unknown regions. This argument is always replied to by referring to the many churches and chapels that already occupy the field in those quarters that are supposed to be most in need of Christian influences; and while it cannot be denied that there is plenty of room for additional institutions of this character, still the number of those at present established apparently affords a satisfactory answer to the opponent of distant missions. Let us now inquire how practical this answer is, and whether the present capabilities of the Church cannot be utilized to much greater advantage. In descanting upon the magnitude and extent of the Church of England's work, one would hardly enumerate among her many places of worship in the British Isles those ruined abbeys whose sacred walls, "green with the moss of years," have long ceased to reëcho the strains of Christian praise, and yet can we not find among the number of our consecrated buildings, here in New York, not a few that, for six days in the week at least, are wellnigh as torpid in Christianizing work as these silent monuments of mediaeval piety?

There has been a great deal of discussion lately upon the necessity of providing suitable moral resorts, where a poor man can spend his evenings away from the allurements of the ubiquitous rumshop; but there seems to have been no effort made to satisfy the want by opening the churches more frequently on week-day evenings for religious instruction and worship. In the lower part of New York, particularly from Fourteenth street to the Battery, this want is keenly felt, the population being almost entirely composed of petty tradesmen and the laboring classes, to whom the evening hour affords the only opportunity during the week of assembling themselves together in the name of the Lord. In attempting to meet this exigency the other Christian denominations have set us an example worthy of emulation. While our own Church has obtained a greater foothold and is possessed of better advantages than any religious sect in this quarter of the city—the number of her places of worship being roughly stated at 18, as against 12 for the Methodists, 12 for the Presbyterians, and 9 for the Baptists—still I fear that in evangelical effort these other bodies, by accommodating themselves to the necessities of the people, have kept pace with us, and have individually gathered about them a following scarcely less numerous than that to which we can lay claim.

Let me give a few figures from some hastily collected memoranda, comparing the manner and frequency of utilizing the different places of worship in ministering to the spiritual wants of the people during the week. In our 18 churches and missions there are about 13 evening services held during the week; in the 12 Methodist, 33; in the 12 Presbyterian, 19; and in the 9 Baptist, 18. These figures are probably not exact, but the variation will not materially alter the proportion. Of course at the present time, just before the opening of the Winter's work, there is more or less inactivity in all quarters; but I think that the Winter's record, if we except the Lenten season, will show a still greater preponderance of activity in evangelical effort in favor of the other denominations. It is true that, as regards daily services, the number held in our own churches is nearly three times as great as that of all the other societies put together; but those who have attended such services know that as spiritual motors they are hardly a success. I am convinced that the evenings can be made not only attractive, but eminently fruitful, through the institution of Bible classes, mothers' meetings, etc., that can be conviently carried on in the Sunday-school or vestry-rooms, and which, when associated with an organized effort to gather in these multitudes who so much need an evening resort, can hardly fail to show most gratifying results. Surely the experiment of adapting the seasons of special Christian effort to the necessities of God's poor is worth trying, for so alone can we give the fullest interpretation of the Divine announcement, "To the poor the Gospel is preached."

R. FULTON CUTTING.

CONTRIBUTIONS TO MISSIONS.

To the Editor of THE CHURCHMAN:

Taking much interest, as in duty bound, in the mission work of the Church, I have been watching the "acknowledgments" of the treasurers of the different departments, as printed in the *Spirit of Missions*. In the six months, from January to July, these returns show contributions from almost every diocese, but that a very large number of parishes have given nothing. Without intending to find fault in a merely carping way, I take as an example the Diocese of New Jersey, and chiefly because I live in it, and know more about it than of some others. In that diocese the bishop reports 100 parishes and missions, with eighty-nine clergymen; yet in the six months referred to only thirty-nine parishes and missions contributed: twenty-eight to general domestic missions; sixteen to Indian missions; and thirty-three to the foreign fields. One only gave to the work among the colored people. The total sum was $2,087.09; but this includes individual gifts and the contributions of the Woman's Auxiliary. This amount was thus divided: Domestic missions, $654.77; foreign, $1,890.68; Indian, $541.64. Several of these parishes (one of them a mission station) contributed more than once; four of them three times.

My object in calling attention to these figures is to ask why it is impossible for the other sixty-one parishes and missions to be added to the roll of honor. *Every* parish and mission contributes something to diocesan missions. Why not something also to work outside the diocese? That which is possible in New Jersey cannot be impossible in other dioceses.

I suppose it is in vain to hope that all our parishes and missions will contribute at least to one or the other of the different departments of our one work. But I trust it is not a vain hope that the list of non-contributing parishes may be less this year than the last. If every baptized person is a member of the missionary society, surely the society ought not to be systematically neglected. I hope some of your readers will give in your columns a list of the reasons which prevent contributions to any or all departments of the work.

CHARLES M. PARKMAN.

New Brunswick, N. J., September, 1878.

QUESTIONS FOR RUBRICIANS.

To the Editor of THE CHURCHMAN:

If, under the rubric, "Here shall follow the sermon," it be permissible to omit the sermon on any one occasion, is it not consequently permissible to omit the sermon on all occasions?

And if the sermon may lawfully be omitted altogether, please instruct godparents how to obey the charge given them in the office for "The Ministration of Public Baptism of Infants," "Ye shall call upon him to hear sermons."

And if there be no sermon "when there is a communion," please explain the words, "after which," that follow the word "sermon" in the rubric.

Also, if there may be no sermon, please explain the words, "to use both public and private monitions and exhortations," in the "Form and Manner of Ordering Priests."

Is it not possible, if not altogether certain, that the use of the definite article before the word sermon indicates that, whenever and wherever else a sermon may be dispensed with, the sermon which has always held its place after the gospel must not be omitted?

Ilion, N. Y. E. M. PECKE.

JOHN KEBLE.

To the Editor of THE CHURCHMAN:

In THE CHURCHMAN of August 24th a correspondent very naturally expresses surprise and pain at the statement in a "Letter from England," published in THE CHURCHMAN of August 3d, to the effect that the venerated Keble "went over to Rome." This feeling of surprise and pain will be shared by very many. What could the author of the "Letter from England" mean? John Keble was a faithful and loyal priest of the Church of England, and after a long life of usefulness died in her communion, and was buried in his own church-yard, at Hursley, on the 6th of April, 1866. There is no record that he was even inclined to enter the Roman Church; and if there is any distinctively Romish doctrine in his works, the present writer has not met with it. Would it not be well for the "Foreign Correspondent" to explain why he has sought to becloud the fair memory of the saintly priest whose praise is in all the Churches?

A. JACKSON.

Washington, D. C.

CLERICAL ADVERTISING.

To the Editor of THE CHURCHMAN:

It does not seem to me improper to call attention to the birth of a new evil among us—one that is small indeed, as most things are at their birth; but one that is likely to spread and magnify if it is not destroyed by the general sentiment of the Church. I refer to the practice of advertising for clerical positions. Of course it is perfectly right that the clergy should want to work; it is perfectly right that they should make effort to secure work. Christ sent His ministers, as He went Himself, to *seek* as well as to save the lost. But an advertisement in a Church newspaper does not impress the average mind with the idea that the author thereof is seeking the lost. He may be, honestly and earnestly. I mean to cast no reflection as to any one's motives. But there are other ways of seeking Church work that are more congenial to the spirit of the Church and of Christianity; there are others that have less of the air of commerce about them. And it is best that Christian effort should wear no other garb than that of the Gospel—that it should not clothe itself in the fashions of the world.

There are a large number of parishes in this country where the fact that a clergyman had advertised for a rectorship would be fatal to his employment, and simply because to advertise is offensive to the refined and delicate Christian instinct. The Rev. A. B. announces that he has had so much experience. The Rev. C. D. shows that he is not of a migratory disposition, for he has remained so long in one place. The Rev. E. F. has been very successful in the parishes he has held. They all want, it may be, salary to a specified amount. They mention the character of work they will undertake; they tell whether they are old or young, married or single. Here are men, in short, publishing their qualifications, as in old times the slave-traders adver-

d the features of their property; and solic-
g employment as a dry-goods dealer
cits patronage.

And the result is to lower the office of the
ristian ministry to the level of secular
le, and to impress the minds of thousands
h the idea that the clergy work for place
l money, just as other men do.

No doubt the practice of advertising has
sen partly out of the examples which are
nished us in the English papers. But
ghly as we should honor the mother Church,
cannot be justified in copying the impro-
eties of some of her sons; and it is to be
ped that now, while this clerical adver-
ing is in its infancy among us, it may be
fled.

It may be thought that a communication
this kind is a rebuke and a personal un-
ndness to the advertisers. If so, I can only
y that no unkindness is intended; that there
n be little if anything of a personal charac-
r in the foregoing when the advertisers are
nknown both to the writer and the public;
nd that there is ample justification in writing
or public view upon a subject so closely con-
ected with the interest of the Church at
rge. FRANK HALLAM.

Selma, Ala., September 10th, 1878.

NOT A "SWINDLE."

To the Editor of THE CHURCHMAN:

I received a package of samples of paper
nd envelopes from Mr. Pliny F. Smith, with
irculars, less than two weeks since. The
rices appeared low, and I needed some sta-
ionery if I could purchase at a low rate.
Consequently I made out a small order and
forwarded it.

I received what I ordered some days since,
notwithstanding a necessary delay in one kind
of paper, of which I was informed by return
mail.

This does not look like a "swindle"; and
besides, orders to the amount of ten dollars and
upwards will be sent C. O. D. if desired.

I have no acquaintance at all with Mr.
Smith, but I think it just to mention what I
know. WM. L. PECK.

Marbledale, Conn., September 20th, 1878.

THE REV. MR. SCHUYLER'S DEATH.

To the Editor of THE CHURCHMAN:

I snatch a moment to send you the enclosed notice of the death of our dear young brother, which appeared in the *Appeal* of this morning. I may add to that, that he died as martyrs die, rejoicing in the Lord, regretting nothing but the short time he had to work for the glory of his adorable Saviour. To the Church belongs the sacred record of his noble self-devotion; to others the most sacred utterances of his dying hours.

Allow me to say to my brethren from whom I have received kind letters and generous aid, that I will make due acknowledgment through THE CHURCHMAN as soon as possible. To-day things look brighter, and I trust that a short time more will change the situation materially for the better.

W. T. DICKINSON DALZELL.

Memphis, Sept. 19th, 1878.

Among the dead of yesterday we find the name of the Rev. Mr. Schuyler, of Hoboken, N. J., who came here a volunteer to do what he could to help his brethren of the Episcopal Church. He was in Memphis but a few brief days when the pestilence claimed him for a victim, and yesterday he passed away to receive the reward which awaits the brave and the just. While on duty he was of great help, as the Rev. Dr. White, of Calvary church, and the Rev. Dr. Dalzell, of Shreveport, were the only Episcopal clergymen to attend to the innumerable and every-day increasing wants of the members of the Church. The Rev. Dr. Harris, of St. Mary's, was still in the agonies of the fever, and the Rev. Mr. Parsons, of St. Lazarus and Grace church parishes, had just been laid away to rest. Nothing daunted by these tidings, or the sights which greeted him on every hand, he went to work, did all that he could, all that was possible to any man in his position, labored until the last moment, counting himself nothing in presence of the calamity which has awakened the profoundest sympathies of the world. He died, as many others have done the past few weeks, that others might live. The Church will cherish his memory as that of a martyr, and the people of this city, when they come to enumerate the names of those who succored and helped our stricken ones in time of trouble, will blazon his in letters of living light.

THE WEEKLY FAST.

To the Editor of THE CHURCHMAN:

Does the Church require any uniformity of teaching in regard to the observance of Fridays and Ember-days? It has been the earnest effort of my rector to impress upon his people the observance of the weekly Friday "day of abstinence," as in the Prayer Book enjoined; but I find the following notice in the local columns of the paper of a neighboring village: "The Trinity church organ concert, which was to have taken place on Wednesday evening last, was necessarily postponed, on account of the unfinished condition of the church, to Friday evening, September 20th." The Trinity church spoken of is a Protestant Episcopal church. SARAH K. MOORE.

BAPTIZING FOR THE DEAD.

To the Editor of THE CHURCHMAN:

Seeing in THE CHURCHMAN of September 14th one opinion of I. Cor. xv. 29: "Else what shall they do which are baptized for the dead?" advanced by the Rev. George G. Hepburn, I was led to look up some authorities on the subject, and have collated several opinions, many of which are supported by strong authority; and, thinking that others besides myself may possibly be interested in the matter, I send them to you.

1. The author of the Polymichrian Greek Testament, Greenfield, conjectures that *ἀπ' ἐργων νεκρων*, "baptized from dead works," obviates all difficulty in this perplexing passage.

2. Blomfield thinks that an ellipsis exists in the sentence, and would make it read *ὃι βαπτιζόμενοι ὑπὲρ τῆς τῶν νεκρῶν ἀναστάσεως*, "What will they be doing who are baptized on the score of (in the hope of) *the resurrection* of the dead." With him agree to a greater or less degree Chrysostom and the Greek commentators, and Hammond, Burkitt, and Wetstein.

3. Conybeare and Howson reject all interpretations on the ground that the passage admits of no satisfactory interpretation. They translate, "What will become of those who cause themselves to be baptized for the dead?"

4. Winer, of New Testament grammar fame, says that *ὁν νεκρού* means *the dead*, as a definitely conceived totality, and that *τῶν νεκρῶν* cannot mean the dead Christ, as some suppose; but unbaptized dead men are meant; that *ὑπὲρ* is used only figuratively in the New Testament, with the idea as of *bending over one to protect and defend him.* He translates the passage: "Else (if Christ be not risen) what will they do (what are they about to do, what do they purpose) who get themselves baptized *over* the dead?" and he adds: "The passage can only be elucidated by antiquarian research."

5. Some supply after *νεκρῶν* the word *σωματων*, and translate: "Are baptized in behalf of (for the sake of) their dead *bodies.*"

6. The Rev. Edward H. Plumtre, M.A., in the "Dictionary of Christian Antiquities," notes the contrast between the apparent meaning of the passage and the received doctrine and practice of the Church, speaks of the efforts of commentators to refer it to the profession of faith in the resurrection of the dead made by catechumens at their baptism, and says: "This is, however, believed to be a non-natural and untenable interpretation," and advises taking the words in their obvious sense (of vicarious baptism), and to remember that St. Paul simply draws an *argumentum ad hominem* from the practice of which they speak, but does not in the slightest degree sanction the practice itself.

7. Ezra Abbot, LL.D., in Smith's "Bible Dictionary," gives some of the many views of the passage, viz.:

8. As referring to vicarious baptism, founded upon the Jewish custom of vicarious ablutions for those who had died under any legal uncleanness.

9. As referring to the profession of faith in the resurrection of the dead into which candidates were baptized, and cites Chrysostom, as does Blomfield, "who," says he, "is followed by the Greek commentators, and was anticipated by Tertullian among the Latins, and, probably, Epiphanius among the Greeks."

10. Epiphanius interprets "What shall they do who are baptized when death is close at hand?" *ὑπὲρ*, according to Bengel, meaning *near—close to.*

11. Vossius translates "Over the graves of our martyrs," *ὑπὲρ* being thus used in the locative sense claimed for it by Winer. (See above, § 4.)

12. "Baptized on account of a dead Saviour" (see Rosenmuller *in loco*). "Here an enallage of number in *νεκρῶν* must be understood.

13. "What shall they gain who are baptized for the sake of the dead in Christ?" *i. e.*, so that the *πλήρωμα* of believers may be filled up (see Rom. xi, 12, 25; Heb. xi. 40), that God may complete the number of His elect and hasten His kingdom (see Olshausen *in loco*).

14. "What shall they do who are baptized in the place of the dead?" *i. e.*, who, as the ranks of the faithful are thinned by death, come forward to be baptized that they may fill up the company of believers (see Olshausen *in loco*, who wavers between this interpretation and the preceding). This is the one advanced by the Rev. G. G. Hepburn.

These are some of the many attempts at a satisfactory interpretation of this "hard saying," and to me they are all equally unsatisfactory, with the exception of No. 6 and No. 4, which are candid, to say the least. No. 4, while implying by its translation of *ὑπὲρ* a vicarious baptism, leaves it to be settled by antiquarian research. No. 6 takes the ground that it does refer to vicarious baptism, which St. Paul does not sanction, but simply uses it for the sake of his argument. I think the question to be solved is, whether in St. Paul's day vicarious baptism was in use among Corinthian Christians? This I cannot now answer, but it was certainly not unknown at a later period, for Bingham, in his "Christian Antiquities," states that the third Council of Carthage speaks of baptism given to the dead as a thing that ignorant Christians were fond of, and therefore gives seasonable caution against it to discourage it.

Conc. Carth. 3, Canon 6: "Cavendum, ne mortuos baptizare posse fratrum infirmitas credat," and this is again repeated in the African Code. Cod. Eccles. Afr., can. 18, *Μὴ τούς ἤδη τελευτωντὲς βαπτισθῆναι ποιήσῃ ἠτῶν πρεσβυτέρων ἀγνοια.*"

He also states that vicarious baptism prevailed among those ancient heretics, and describes the custom as practised among the Marcionites (Chry. Hom. 40, I. Cor., p. 688) He also states that Suicer thinks the Corinthians were the first authors of this kind of baptism, which is recorded by Epiphanius (Haeres 28, Cerinthianus) as an uncertain tradition.

This shows that vicarious baptism was not

unknown in the Church and among heretics, just as baptism of the dead and communion of the dead were not unknown; and it is a possible thing that it was practised among the Corinthians in St. Paul's day, and that he refers to it in his argument, but does not necessarily encourage it nor sanction it. It is a matter for antiquarian remark, and until this research establishes the fact, any of the foregoing theories may serve to quiet a disturbed mind, and perhaps the Rev. Mr. Hepburn's, as well as another, though really I should prefer Blomfield's as a matter of taste and of doctrine, and with him supply *τῆς ἀναστάσεως*, and interpret, "Else what will they gain who get themselves baptized for the sake of the resurrection of the dead, if the dead rise not at all?' Why then are they baptized for the dead?" IRVING MCELROY.

Rouse's Point, N. Y., September 14th, 1878.

THE NOTE TO THE LAMBETH LETTER.

To the Editor of THE CHURCHMAN:

The note appended to the letter from the bishops at Lambeth, to which you referred in an editorial paragraph on the 24th of August, is worded thus in the official publication: "On more than one occasion, also, the Church in Scotland has consecrated a bishop in behalf of the Church of England, when legal difficulties have impeded the consecration in England." It was natural for American Churchmen to suppose that the words were intended to refer to the consecration of the first Bishop of Connecticut. I have, however, the best authority—that of the Primus of the Scottish Church—for saying that reference was intended, not to the case of Bishop Seabury, but to two other cases, in regard to which the expressions employed in the note are strictly correct. The first occurred some years ago, when the Scottish bishops concecrated a bishop to take charge of English congregations on the continent of Europe; the other was a short time since, when the present Bishop of Bloemfontein was consecrated in the cathedral at Inverness by his metropolitan, the Bishop of Capetown, assisted by the primus and other Scottish bishops. SAMUEL HART.

Iverness, September 7th, 1878.

AUTHORITY OR INDIVIDUALISM.

To the Editor of THE CHURCHMAN:

The controversy between the Church and numerous bodies of Protestant Christians is partly upon the point whether authority shall be regarded or individual opinion be the rule of action? Shall every man be a law unto himself, and shall the Holy Scriptures be explained away according to the whim of any one who undertakes to interpret them, or shall the voice of God, expressed in the united testimony of His Church, be heard and respected? As Churchmen, we believe not merely that all men are wiser than any one man, but also that the conclusions reached by the careful and prayerful action of the Church Catholic have a Divine sanction, and are to be recognized as authoritative. The fundamental idea of the Church is that it is a Divinely ordained, visible government, with officers and laws, enjoying sacraments and prerogatives which are administered in accordance with regulations positively prescribed.

Individualism, the tendency toward which is very strong at the present day, seeks for no better ground for action than the prejudice or opinion of any person, any single man or woman being supposed to embody in himself or herself all the powers of the Christian Church. Holy Scripture says: "Let God be true, but every man a liar"; but individualism reverses this, until every one who chooses becomes a creed maker. If the creed so constructed sets at naught a law of God, so much the worse for the law.

A late instance of this sad state of mind is worth attention. A writer, who puts "Rev." before her name, in an article in one of the independent religious papers, recently gave an account of what she regarded to be the conversion of a little child three and a half years old, whom she had adopted out of some institution. This lady, who claims to do everything by special direction or revelation from God, when considering the matter of adopting a child, wished to decide whether she should take a boy or a girl. She laid the matter before the Lord. But for awhile she was in doubt. She says, however, quite seriously, that inasmuch as she intended to bring the child up to be a preacher, like herself, she knew that "if the Lord was sound on the woman question" He would direct her to choose a girl. And a girl it was.

Such blasphemy is, of course, shocking. The process, however, by which a person of education and religious profession can be brought to utter it is a curious one. We have here a woman preacher, who talks about baptizing and performing the other rites of a Christian Church as a matter of course. She cannot have reached her position without doing violence to previous convictions. She must have argued away the plain injunctions of Holy Scripture, and must have put out of account the Divine arrangement of a Church with sacraments and a ministry of men Divinely called and set apart for their sacred office in harmony with apostolic order. To become a woman preacher implies on the face of it a claim of superiority to Scripture and the Church. She at least was sound on the woman question. The extreme to which individualism may run here culminates. Spiritual conceit and pride cannot well go beyond this. Let authority be despised and the voice of the Church disregarded, and the self-sufficient religionist hurries rapidly to the worst forms of rationalism and blasphemy.

R. B. SNOWDEN.

"ORDO SALUTIS."

To the Editor of THE CHURCHMAN:

Another point in Dr. A. Hodge's article in the March number of the *Princeton Review* seems to demand criticism.

He says (p. 314): "However much various schools of theologians may differ as to the grounds and nature of our union with Adam, and hence as to the reason in law for our responsibility for his apostatizing act, the whole Church has always maintained that the depravity of moral nature innate in his posterity is the penal consequence of his first sin."*

Then, to punish millions of millions of immortal intelligences—creatures made to bear the image of God—to punish every human being born anywhere upon this wide earth—to punish them all, through all generations, for the sin of one of whom many of them never hear in the whole of their lives, and, so far as we can judge, never will hear in the course of an endless existence—they are created in a state of "moral depravity," and with no means of ever escaping from it—no provision for their possible redemption being made; though for some of their brethren Christ has performed an effective act of mediation; its application to each being fixed from all eternity, so that they have been really justified before they sinned, and subjected to no penalty on account of Adam's sin or their own. A touch of evil they have endured in the process of fitting them for a higher state; but righteousness has been at all times reckoned to them. It might be supposed that Dr. Hodge's language is merely figurative. But the controversial character of the article seems to forbid this supposition. In that case, too, there would be no room for controversy. That men are born in a state of "moral depravity" in consequence of Adam's sin (the child must partake of the parent's nature) is generally admitted amongst men who know the Christian Scriptures; and it might be allowed to picture this as penalty were it not for the danger of its being taken as a simple expression of fact, and so being deceived as to the real character and works of God. But, again, the whole paragraph forbids this softening of Dr. Hodge's language. He speaks of "our responsibility for his (Adam's) apostatizing act"; and this expression is certainly not meant for a figure of speech.

He represents the whole Church, too, as maintaining that the depravity of our moral nature is the "penal consequence" of Adam's sin.

I know how easy it is to put this in such shape before one's own mind that it does not seem to be blasphemous; but take it out of scientific theology—think of punishment as men commonly think of it; and then apply the dogma to the millions upon millions born where no mercy is offered, and for whom none has been provided. I envy not the understanding that accepts such a monstrous conclusion.

I trust this is said with due respect to Dr. Hodge, whom I take to be a man worthy of very high regard, one certainly whom I should be very sorry needlessly to offend. But I cannot imagine that any personal consideration should influence one in regard to matters of common interest to the Church of Christ.

A. S. COLTON.

Princeton, N. J., August 14th.

**This, so far as I can judge, is not the authorized doctrine of the Romish Church. Möhler, in his Symbolism, quotes the Council of Trent as teaching, "This his" (i. e. Adam's) "sinful disposition is transmitted to all his posterity," etc., without a word as to its being penal.*

DOCUMENTS TO BE GIVEN AWAY.

To the Editor of THE CHURCHMAN:

Will you kindly permit me to inform the clergy that I have on hand a considerable number of copies of the sermon preached by Bishop Williams at the opening service of the last General Convention, which I shall be happy to send, without expense, to persons who may apply for them?

I have also copies of the "Pastoral Letter" and the "Revised Table of Lessons," which will be sent to any who may desire them.

CHAS. L. HUTCHINS,
Secretary of the House of Deputies.

Medford, Mass., September 21st, 1878.

A CORRECTION.

To the Editor of THE CHURCHMAN:

Will you allow me to call your attention to the fact that the Perryville where Col. Parsons distinguished himself was Perryville, *Kentucky*, not Perryville, Maryland, as stated upon page 333 of the last number of THE CHURCHMAN? ARTHUR LAWRENCE.

Stockbridge, Mass., September 20th.

NEW BOOKS.

TWO TALES OF MARRIED LIFE. "Hard To Bear." By Georgiana M. Craik, Author of "Miss More," "Sylvia's Choice," etc. "A True Man." By M. C. Sterling. [New York: Harper & Brothers.]

The first of these short stories is well written, in Miss Craik's usual able style, describing the misfortunes and heartaches of a sweet young girl who marries a thoroughly commonplace and selfish man, one that, without loving her at all, marries because she makes him comfortable. Her gradual awakening to the state of the case; her trials when the old sweetheart appears on the field; her womanly resentment and efforts to win back, and more thoroughly, the man, are feelingly described; and we finish the story, with its happy ending, with but one regret—that so nice a girl should have loved so selfish and commonplace a man.

"A True Man" is a very different story, with the exception that the husband is a man of much the same type as the former, though his faults are carried to a much more disagreeable excess. The heroine—a sweet, gentle, winsome little body—wins our sym-

pathy from the first. The story, without rising to any great heights, is good, pure, and touchingly told; and the "true man" himself, a somewhat overdrawn character, proves himself to be a worthy admirer of the little soft-eyed heroine, whose sad fate and the touching ending of the little story are simply and well told. The scene is laid sometimes in England and sometimes in India. The minor characters play their part well, and the whole forms a very readable story.

On Holy Ground; or, Scenes and Incidents in the Land of Promise. By Edwin Hodder, "Author of Memories of New Zealand Life," etc., etc. [New York: T. Whittaker.]

The author, in company with two young men who are completing their education, makes a tour through the Holy Land. They meet other travellers from various parts of the world, some agreeable and some otherwise. They see what is to be seen, enjoy what is to be enjoyed, and the record of their journey—though abounding in illustrations of Scripture, and thus making a volume of most instructive reading—is nevertheless vivacious and entertaining. All references to the sacred name are reverent; but the writer does not, on that account, feel bound to omit to give an amusing incident, or to describe a ludicrous predicament, because occurring on holy ground, with sober, free, and subdued tones. It is a capital book for the parish or Sunday-school library. The book is well printed, handsomely bound, and abundantly illustrated.

A Jewel of a Girl. By the Author of "Queenie," "My Love, She's but a Lassie Yet," etc. [New York: Harper & Brothers.]

A charming book, remarkably well written; the touching story of two lonely women, aunt and niece, who live by themselves in the last remnant of their former grandeur—a little cot on the bold rocky shore of the north Irish coast. The characters are well drawn, though perhaps Miss Ina *is* a trifle too saint-like for even the best of human flesh; but certainly that is an error on the right side made by the author. Miss Bridget, the jewel of a girl, proves herself to be so most conclusively long before the book is finished. The transfer of the scene from Ireland to Holland causes it to lose none of its interest, and the delicate descriptive touches of people—their ways and life—in that clean land, are exceedingly well done. "A Jewel of a Girl" is likely to prove a jewel indeed in the author's literary crown.

Christianity and Humanity. A Series of Sermons. By Thomas Starr King. Edited, with a Memoir, by Edwin P. Whipple. [Boston: James R. Osgood & Co. 1877.]

This volume comes to us somewhat late. The memoir by Mr. Whipple is tender and appreciative. It is evidently the outcome of a feeling of strong friendship. The sermons, of which there are twenty-two, are to us somewhat disappointing. Taking into account the wide and marked renown of their author, that renown seems mysterious when we go over these pages with its echoes ringing in our ears. The preacher was happy in his selection of subjects, choosing those which were of present interest, and such as had already excited more or less the public mind. This perhaps explains in part why he was so famous. But besides this there was in the man himself that free outspeaking spirit of boldness and a fire of moral earnestness which could hardly fail to impress, for the time, those who heard him.

A Young Wife's Story. By Harriette Bowra. [New York: Harper & Brothers.]

The author has contrived to fill a large number of pages with a well written tame story, the attempts at tragedy and sensation being commonplace and flat. It is a harmless story, however, and whoever contrives to wade through its pages will no doubt be glad to find at the end that the young wife's story finishes, so far as we are made cognizant with it, both happily and prosperously.

LITERATURE.

It is stated that 60,000 copies have been sold of the volume recently published of *Punch's* cartoons of Lord Beaconsfield.

According to the London *Academy*, Mr. Grenville Murray's recent work, "Round About France," has been seized in France by the authorities.

By the will of the late Evert A. Duyckinck, his valuable library, containing between eight and nine thousand volumes, will be given to the Lenox Library, as a memorial of himself and his brother, the late George Long Duyckinck.

The editor of the *American Antiquarian* proposes to publish the Lord's Prayer in various Indian dialects, and to collect traditions of the flood, creation, tree and serpent culture, hero worship, and sacred animals. All persons who can furnish information on these points will confer a favor by writing to the Rev. Stephen D Peet, editor, Unionville, Lake county, Ohio.

The begging letters received by a man like Prince Bismarck may be literally reckoned by thousands. Some time ago, when the chancellor was ill at Varzin, all letters addressed to him, which were not of a strictly private character, were sent back to Berlin, to be there read and answered. The greater number of these letters contained "most humble requests"—*gehorsamste Gesuche*—yet scarcely any of these begging-letter writers had any claim on the prince. One of the officials whose business it was to read these petitions—an orderly man, and apparently an amateur of statistics—amused himself by drawing up a list of all the requests for money only. They amounted to half a million sterling!

The *Atlantic* has devoted its pages almost entirely to a more solid order of articles, thereby reminding its readers of the *Atlantic* of years gone by. The principal short story is by Harriett Beecher Stowe, and is a reminiscence of one of her favorite characters—Sam Lawson. The first paper in the magazine is a protest against "Certain Dangerous Tendencies in American Life," and the unknown writer arraigns every one right and left—the clergy for their want of energy in the work of raising the moral tone in their parishes, the laity for their weakness in reference to the punishment of vice and immorality. He proposes the formation of a society for the diffusion of sound doctrines of finance and public morality, working particularly through the field of country newspapers. The article is a sober, carefully written paper, and deserves close reading and much thought. This is followed by a paper on the "Relations of Labor and Capital," and one on the "Abuse of Taxation." The fiction for October does not at all come up to the essays, though the contributions are as numerous as usual. There are several poems, and the Contributor's Club is spirited.

Harper's Magazine for October opens with an elaborate description of Echo Farm, at Litchfield, Conn. This famous New England dairy and stock farm is carried on by W. H. Rideing. The article goes into detail both in description and illustration, and is an attractive and interesting one. This is followed by an account of New York city during the hot weather. Mr. Ernest Ingersoll gives us an account of his tour through the bays at the eastern end of Long Island, and calls it "Around the Peconics." This article also is profusely illustrated. An interesting account of the St. Gothard Tunnel, and the progress making in this wonderful piece of civil engineering, follows. Also a paper on school teaching in Japan. Extracts from Stanley's book, "Across the Dark Continent," are neatly woven together into an interesting paper by Mr. John Russell Young, in which he boldly takes sides against those critics of the great traveller who accuse him of piracy and needless bloodshedding. An excellent story by the author of "Colonel Dunwoddie Millionaire," one of Harper's "Library of American Fiction," is one of the two short stories in the present number, called "Little Miss Mouse." Some of the characters in the book in question are continued, namely, Mrs. Dunwoddie, the two Dunwoddie girls, and Tom Terrell. Tom Terrell and his daughter are particularly well done. The scene is laid in the South, and the bits of Americanism are very good. Verses are furnished by Will Wallace Harney in a poem called "Adonais," by Richard Realf in one called "Discord," and "Meeting," by Helen S. Conant. Nearly all the articles in this number of the magazine are furnished with something in the way of illustrations. The Scientific Record for the month is a good one, and the news of the day well discussed.

Scribner's Magazine for the month discusses, first of all, the "Art Schools of New York" as Mr. William C. Brownell looks upon them. His attention is divided between the Cooper Art School, the Academy of Design, and the Art Students' League, with some account of the city's public galleries and the old pictures that can be seen in them. Specimens of work executed in the three schools are distributed through the paper, as well as glimpses of the interiors, and the pupils at work. Mr. Brownell also explains at some length the methods pursued by the three principal teachers of the three schools—Mr. Wilmarth, Mr. Shirlaw, and Mr. Eaton—and the whole paper is thoughtful and most suggestive. Gen. Egbert L. Viele takes us on a cruise with Lincoln, Chase, and Stanton to Fortress Monroe; and his memories of Lincoln are by no means the least interesting of the many written. He entirely repudiates the idea that the great war president was an illiterate man, or even unfamiliar with *belles-lettres*. The paper closes with an account of how Chase took command of the army near Fortress Monroe, and effected the capture of Norfolk. Artemus Ward, of mirthful memory, is brought to mind by C. C. Ruthrauff, in an interesting biography. It contains several caricatures, drawn by a friend of the humorist when he was editor on a journal at Cleveland. An illustrated article of some length explains a good deal about the sea-lion (*leo marinus*), and the curious method for its capture pursued by the Esquimaux. The short stories are only moderate in merit, and are by William L. Murfree, Sr., and W. H. Bishop. The time is not far distant, we hope, when a marked improvement in short stories will be furnished by the leading magazines. A good deal of poetry helps to make up the magazine, and the serials are out in force, "Roxy" having with this month's instalment reached its final chapter.

A volume of American poetry, comprising four hundred pages, and selected from one hundred poets who lived between 1776 and 1876, has made its appearance in London. The *Academy* welcomes it as "a considerable

boon to miscellaneous readers of poetry. They will learn here—with more approach to completeness than from any other readily accessible source—what the last century of American poetry consists of." A portrait of Walt Whitman forms the frontispiece. There are ten poems by Bryant, one by Halleck, seven by Emerson, ten by Longfellow, ten by Whittier, five by Holmes, four by Poe ("not including," says the *Academy*, "his masterpiece, 'For Annie'"), eleven by Lowell, two by Thoreau, eight by Whitman, five by Bayard Taylor, three by Bret Harte, four by Stedman, and one by Joaquin Miller.

THE *Popular Science Monthly* for September opens with an article from the *Nineteenth Century*, by the Rev. T. W. Fowle, on "The Place of Conscience in Evolution." It is wholly impossible to discuss the bearings of this argument here; but it may be said that, granting the writer's premises, his logic may be unimpeachable; but denying these, as we can, his conclusions at the best must remain "not proven." "Civilization and Science," by Prof. Emil Du Bois-Reymond, reaches a very interesting stage, and this instalment must prove unusually important reading to most thinkers on the tendencies of scientific training. "Artificial Precious Stones," by Carus Sterne, and "The Teredo and its Depredations" (second article), form the subjects of two articles abounding with valuable information. "Monerma and the Problem of Life," by Edmund Montgomery, is continued, and the physical phase of the problem defined. "The Astronomical History of Worlds," by Prof. Vaughan, is a very learned discussion in a popular form of the perplexities involved in the theories of the earth's genesis, and inserts another wedge into the opening crack, or flaw, of the nebular hypothesis which may finally result in the rupture of that famous conception. "Genealogy," by John Amphlett, is a very appropriate defence of the utility of knowing one's pedigree, and serves to place what is sneeringly called "daddyism" on a scientific footing. "An Infant's Progress in Language," by F. Pollock, is excellent. "The Origin of Fruits," by Prof. Grant Allen, significantly exhibits the ultra tendencies of Darwinism and the wide range of phenomena natural selection is called upon to explain. A very readable sketch of Prof. Marsh, with the instructive editorial notes, completes the number.

SCIENCE.

A COMMITTEE of the Russian artillery was recently charged to inquire as to the advisability of using cupro-manganese for manufacture of cannon. They pronounce against it, on the ground of the metal not being sufficiently ductile (as proved by the experiments of Lacroff and Kuntzel, some years ago). But they consider that alloys, binary of copper and manganese, and ternary of copper, tin, and manganese, have the property of well-filling the moulds in casting, giving very slight liquation, and very sound ingots; hence they think them suited for the casting of some pieces other than cannon.

DR. VAN DER HORCK, who lately made so valuable a tour through Lapland to the Arctic Ocean, is organizing at Berlin an expedition for the especial purpose of studying the question of the original settlement of America by Asiatics. It is intended that the expedition, which will last from three to four years, shall coast along the entire eastern shore of Asia, up to the Polar Sea, visiting all the chief islands by the way, and then, crossing at Behring's Straits, follow the American coast to San Francisco. The expedition will follow the customary programme of a scientific voyage, making surveys, dredging, collecting objects in natural history, etc. The anthropological feature will, however, be the most important, and every effort will be put forth to collect and classify all existing clues to a distant emigration from Asia to America. It is hoped that evidences in this direction may be found on the isolated groups of islands in the more northerly regions. Ample funds have been put at the disposal of the expedition, and it starts under the auspices of the German Government and the Berlin Geographical Society.

A CURIOUS accident, resulting fatally, is reported in a French journal. A young man left Paris to visit his friends at Lyons, and, as soon as he got into the railroad car, lighted a match by scratching it with his thumb-nail, and a piece of the incandescent phosphorus penetrated under the nail and made a slight burn, to which he paid no attention. But, after an hour, the pain became very great, the thumb swelled, then the hand, and next the forearm. He was obliged to alight at the first station and send for a medical man, who declared that instant amputation was necessary. The patient insisted on postponing the operation for a few hours until the arrival of his father, for whom he had telegraphed. But, before the latter could reach the spot it was too late; the poisonous matter had gained the arm, then the shoulder, and any operation was henceforth impossible. The young man died, twenty-seven hours after the burn, in great suffering.

PHOTOGRAPHY, says the London *Daily News*, has long been employed by the police to assist them in identifying persons who are "wanted," and the extensive use to which the art is put by the Paris authorities is evident from the display made at the International Exhibition in the pavilion set apart for the French capital. Here not only a large series of criminal portraits are shown, but examples are presented of various other applications in which photography has been found useful to assist officers of justice. In cases of murder, for instance, it seems to be the duty of the police photographers to photograph the scene of the deed, and also to record, by the assistance of the camera, the position of the victim. There is a special branch of the Paris police who are photographers in uniform, and a place is set aside at the station for a studio and dark closet. In a word, the occupation is now a part of the policeman's duty; and in cases where we might employ a dark lantern they would have recourse to a camera. There is little doubt that the Paris police have been able to detect many a crime by resorting to assistance of this kind. Several instances of forgery upon notes and bonds, in which the original figures were erased and others written in their place, have been discovered in this way. We believe that the Bank of France has an officer of its own upon whom devolves the duty of examining any suspicious documents with the camera. In a photograph, it seems, ink marks, which are invisible to the eye, are frequently reproduced, while an erasure, let it be ever so carefully smoothed over, becomes apparent in a finely executed photograph. In a word, it is next to impossible to make an alteration in the matter of writing or printing upon a paper surface without the photographer finding you out sooner or later. Even upon the subject of style in handwriting, the camera gives a sharp criterion. By photographing a word or two, and enlarging the up and down strokes to very wide dimensions, the character of the writing is more easily studied than in its original form. This instrumentality is sometimes used by inquisitive police agents anxious to get at the history of a doubtful document.

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1. Eleventh Sunday after Trinity.
6. Friday. Fast.
8. Twelfth Sunday after Trinity.
13. Friday. Fast.
15. Thirteenth Sunday after Trinity.
18. Ember Day. Fast.
20. Ember Day. Fast.
21. St. Matthew. Ember Day. Fast.
22. Fourteenth Sunday after Trinity.
27. Friday. Fast.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.

AUTUMN.

BY TIMOTHEUS.

Now wanes the Summer sun apace,
And, like a veil, o'er nature's face
Spreads, indefinable, a sense
Of Winter's near approach. And hence
Away to the south the wild birds hie.
Naught do they know of reasoning why;
But, unquestioned and unquestioning,
They take their flight on soaring wing.
So some pure souls, though naught they know
Of logic, leave base things below,
And soar aloft, and far above
The paths which worldly mortals love.

AT A HIGH PRICE.

BY E. WERNER.

CHAPTER I.

The whole landscape lay bathed in bright sunshine; the lake, a far-stretching and glittering mirror, gave back the image of a town which rose upon the shore in all the picturesqueness of its beauty; while the lofty mountains in the distance, with their jagged peaks and snow-capped summits, stood out in vivid clearness.

In the midst of suburbs, rich in villa and garden, that extended along the shore lay a small estate of modest aspect. The one-storied house neither furnished much room nor seemed to conceal any particular luxury. An open vine-clad veranda formed almost its sole adornment; and yet, with its bright walls and green blinds, it made an extremely pleasing impression, and the small but carefully tended garden, extending to the very brink of the lake, gave another special charm to the little country-seat.

In the veranda, which afforded full protection against the burning rays of the sun, and even some coolness, two gentlemen walked up and down, engaged in conversation. The older of the two was a man about fifty years of age, who seemed, however, to be prematurely old, for his form was bent and his hair already completely gray. The deeply furrowed visage betrayed the ravages of past struggles, and suffering, perhaps, of many a kind, while the sharp lines drawn about the thin lips gave a bitterness of expression to the countenance amounting wellnigh to malevolence. But in the eye was flashing still a fire that neither years nor experience had been able to quench, and that formed a singular contrast to the gray hair and stooping figure.

His companion was younger by a great deal, and had a tall, medium-sized shape, with features by no means regular, but in the highest degree attractive, and grave, blue eyes. Light brown hair fell over a fine clear brow, and the complexion showed that slight pallor, not indicative of ill health, but of intellectual activity strained to its utmost tension, while the predominant expression was that of quiet firmness, whose impress is rarely set at an age of from seven to eight and twenty years. There could hardly be a sharper contrast than that presented by these two specimens of their kind.

"You will leave us so soon then, George?" asked the elder in a tone of regret.

The young man smiled.

"So soon? Why, doctor, I thought I had taxed your hospitality quite long enough for my part. My design was not to remain a week; but you received the stranger, who had no other claim upon you than a university friendship with your son, so cordially, just like a near and dear relation, that I shall never ——"

"No thanks, if you please, for what has been to me a pleasure," interrupted the doctor. "I only fear that you will have to pay the penalty for the hospitality enjoyed when you return home. Assessor Winterfeld will be hardly pardoned for making a stay at my house. I have never concealed from you the fact that your visit to us is a risk, and may jeopardize your whole position."

The ironical tone of this warning called up a transient flush to young Winterfeld's brow, and was also to blame for the quickness with which he replied:

"I think I have proved to you that I know how to maintain my independence under all circumstances. My position, I hope, does not impose upon me any obligation to avoid relations of friendship which are purely of a private nature."

"No! I am convinced of the contrary. It will be shown upon your return. Do not forget, George, that you are under the control of a Raven."

"I do not believe that my chief troubles himself to search so narrowly into the vacation trips of his officers," said George quietly. "He is assuredly hard as iron in all that pertains to the service, but never meddles in private affairs. I must do him justice in so far, although, for that matter, I do not reckon myself among his friends. You know I am a determined opponent of the administration which he represents, consequently of himself too, although, as his subordinate, I am also sentenced for the time being to silence and obedience."

"For the time being?" repeated the doctor in cutting tones. "I tell you, he will teach you lasting silence and obedience, and if you do not show yourself teachable, he will crush and ruin you. It is his way, like that of all contemptible upstarts."

George gravely shook his head.

"You go too far. The baron has many enemies, and I believe that a great deal of hatred and bitterness is secretly cherished against him; but nobody yet has ever ventured to offer contempt."

"Well, I do it then!" cried the doctor, in an outburst of passion. "And good reason have I for it."

The young man looked at him in silence, then after a second's pause laid his hand upon his arm.

"Doctor Brunnow, pardon a question that perhaps is indiscreet. What is it precisely that lies between you and my chief? Whenever his name is pronounced you betray a bitterness which cannot possibly have its source in mere political antagonism. You seem to know him narrowly."

Brunnow's lips quivered.

"We were friends once—in the days of our youth," replied he in a hollow voice.

"Impossible!" cried George. "You and ——"

"His Excellency Baron Arno von Raven, Governor of the —— Province, intimate friend and favorite of the present rulers," said the doctor, finishing his sentence for him, and laying a sharp, scornful emphasis upon each individual word. "That surprises you, does it not?"

"Certainly; I had no suspicion of such a connection."

"Almost half a generation intervenes. At that time he was still plain Arno Raven, poor and unknown as I myself. We learned to know each other in a stormy period of intense excitement, in the midst of that party to which we both belonged. Raven, with his brilliant talents and his restless energy, had soon enough usurped the control of us all. We followed him with blind confidence. I above all, for I loved him as I never again loved any human being, not even my wife and child. Upon him was concentrated the whole enthusiasm of my youth; he was my model, to which I looked up with glowing admiration, my *beau ideal*, my all — up to the day on which he forsook and betrayed me, and us all, when he sacrificed honor to his ambition, and sold himself, body and soul, to our enemies while he delivered us up to ruin. Misanthropical they call me, wise ones who have never experienced the melting away of a sweet illusion, never lived through a moment of despair. If I am so, such I became on the day when, with my friend, I also lost my faith in mankind."

He turned away in vehement agitation. It was evident that even now the bare recollection shook the whole man to the inmost recesses of his being.

"There is something then in those reports which speak of a certain dark point in the baron's past," remarked George softly. "Now and then I have indeed heard intimations given, but nobody knew anything certainly about it. At all events, the affair has never attained publicity, for Raven is only known as without reserve the most energetic representative of the administration."

"Renegades are ever the worst persecutors of the faith forsaken," said Brunnow gloomily. "And in Arno Raven's character there always existed one fatal element, viz., a glowing, consuming ambition. This was the true moving spring of his actions, and what finally caused his downfall. He forever dreamed of nothing but power and greatness; he would rule, govern at any price; and to this he has now attained. His career has been simply unparalleled. From poverty and obscurity he mounted, step by step, from distinction to distinction. He became the minister's son-in-law, whose preferred favorite he ever was; had himself raised to the rank of baron, and is now the almost omnipotent governor of one of the first provinces in the country. He occupies the height once only dreamed of; but I—whom he hunted to prison and banishment, who look back upon a life full of the bitterest disappointments, and on the threshold of old age must still struggle for the necessities of life—I am not dazzled by this height. It has cost him his honor!"

The speaker was terribly excited. He broke off abruptly, and walked up and down several times, in order to master his agitation. At last he approached George again, who stood silent, with downcast eyes.

"I have not touched upon this subject for

years," he began anew; "but to you I owed candor. You are not one of those blind, submissive tools, such as Raven uses, such only as he bears to have about him; and I fear there will come an hour when you will be forced to refuse him obedience if you would preserve your self-respect and manly honor. What then becomes of you is indeed another question. Stand firm, George! Through the feelings of dislike and antagonism which you cherish against him may be something like admiration for this man; and only too well do I understand this. He always did exercise an almost demoniacal power over all that came in contact with him. Not even you have wholly escaped it, and therefore I was obliged to enlighten you with regard to this Raven. You know now of what he is capable."

"I thought so; there they are in the midst of politics or other equally dry debates!" said a voice behind the two. "I have searched the whole house through for you, George. Good-day, father!"

The speaker, who now joined them on the veranda, was a few years younger than George, but larger and more stoutly built, having a fresh, vigorous appearance, with open countenance, clear eyes, and thick light hair. He cast a searching glance upon his father's still flushed, excited face, and then continued:

"You should not allow yourself to be so wrought up in conversation, father. You know how injuriously it always affects you; and besides, you have already been hard at work to-day, as I perceive."

So saying, he stepped up to a table covered with books and papers that stood on the veranda, and began to turn over the leaves of some writing.

"Let that alone, Max!" said the doctor impatiently. "You disarrange my manuscript, and still are not concerning yourself with deeper scientific studies."

"Because I have not the time," replied Max, quietly laying the papers aside again. "A young assistant surgeon in a hospital cannot sit all day long over his books. You know that my hands are full."

"Time might be found easily enough," put in Brunnow; "what you lack is the disposition."

"Disposition, too, on my own account! Practice is my study, and I expect it, too, to carry me just as far."

"As far as your ambition goes, assuredly," and his father's tone betrayed unmistakable depreciation. "You will at all events establish an extensive practice, and regard your profession as a lucrative trade. I doubt it not in the least."

For a moment Max struggled with an excess of irritation; nevertheless he answered with tolerable composure:

"I shall certainly establish myself in an independent practice just as soon as possible. You might have done the same full twenty years ago, but preferred to write medical works, which, besides the small pecuniary compensation, brought you, at the most, recognition among individual practitioners. Tastes differ."

"Differ as do our apprehensions of life in general. You indeed know nothing of what it is to live for science and sacrifice yourself for her sake."

"I sacrifice myself for nobody," said Max petulantly. "I conscientiously take my part in life, and thereby think to do enough. You delight in useless sacrifices, father. I do not."

"Leave that incorrigible, realistic fellow to himself, doctor!" interrupted George, who, from the piqued tone of both, dreaded a scene such as not seldom took place between father and son. "I have long given up all hope of converting him. But we two will no longer disturb you now. Max promised me before, this morning, to go with me on a walk to the grove when he came back."

"What, now? At noon?" asked the doctor in surprise. "Why not later?"

A slight embarrassment was visible on young Winterfeld's countenance, but he speedily recovered himself.

"Later, I shall have to make preparations for my journey, and would like to enjoy one more look at the lake and the mountains. It is hard enough for me to part from them."

"I believe it," said Max, with a peculiar, almost mischievous, intonation; but stopped short upon catching a glance from his friend, half of anger, half of entreaty.

Brunnow seemed to attach no further importance to the affair; giving them a hasty nod of farewell, he again stepped up to his writing-table, while the two young men passed through the garden, and, after Max had opened its trellised gate, struck into a footpath which led along close by the lake. For some while they strode silently forward. George seemed very grave and thoughtful, and the young physician was evidently in an ill humor, an equal share of which might be credited to the conversation just held with his father, and his friend's approaching departure.

"Well, this is the last day of your being here," he began at last; "and what good have I of it, as of your visits here generally? Half the day you are declaiming against the condition of affairs in our dear country in general, and against the Raven dictatorship in particular; and, if I am fortunate enough to get you off politics, you abuse my friendship in the most unwarrantable manner by leaving me to stand sentry, at mid-day, with the thermometer at four and twenty degrees Réaumur. A highly agreeable post!"

"What an expression!" said George indignantly. "I have only besought you ——"

"To see to it that you are left undisturbed in your (of course entirely accidental) interview with Miss von Harder. We call that, in English, 'standing sentry.' Really, how many such accidental scenes have you enacted already, with or without my cöoperation? Take heed lest the mother should put a stop to these walks you take together!"

"You know that my leave of absence is at an end, and that I must be off to-morrow," was the somewhat curt reply.

Max breathed a gentle sigh.

"And therefore it will probably last very long to-day. Do not take it ill of me, George, for it may be very interesting to you who are swearing eternal faith by sun, moon, and stars; but for a non-participant it is extremely tiresome, especially with a temperature such as we have to-day. It is about the hottest office of friendship that I have ever rendered a man."

Meanwhile they had reached the adjacent "grove," a group of chestnut-trees which shaded a strip of meadowland on the lake shore. It was a much-frequented and favorite walk of the townspeople; for from here was to be enjoyed a magnificent prospect, in which the mountains and lake showed themselves in all their beauty. Now at noon the place was indeed solitary and forsaken. George, who had hurried forward, stood still and peered about full of expectancy, but in vain. Max slowly sauntered after, and, likewise perceiving nobody, threw himself down under one of the mighty chestnut-trees, where a grass bank formed a natural resting-place exactly at the finest point of view. He leaned back in a most comfortable posture, and with a mixture of mockery and pity lay watching his friend, whose feverish restlessness was not to be mistaken.

"Say, George, just for once, what is to be the end of this romance of your love?" began he again, after a longer silence.

The one questioned frowned.

"I have often enough already begged you not to speak of it in that tone."

"Not tenderly enough expressed, eh? I thought there was romance enough in your love. A young civil officer without fortune, and a high-born baroness and future heiress; clandestine meetings; prudential opposition on the part of her whole family; battles and excitements without end. I congratulate you on all those fine things. The situation would be much too uncomfortable for me."

"I believe you," said George with slight satire. "But, indeed, dear Max, you are hardly entitled to give an opinion in such matters."

"Because I am out and out prosaic in my nature," chimed in Max with the greatest composure. "My father has often enough impressed it upon me that the ideal element was lacking in my composition. He has always used the most honest exertions to inspire me with this idealism, but, alas! with no avail. I belong not at all to those 'higher organized natures,' such as yourself, for example. You are far more after my father's taste, and I believe he would not hesitate a moment to exchange you for his own son."

A fleeting smile crossed George's face.

"If you are agreed, I would have no objection."

"Just try it once!" said Max dryly. "My father is exceptionally amiable with you, because he has taken a peculiar fancy to you; for the rest he is little removed from a misanthrope. Nothing satisfies him; he receives everything with irritation and bitterness, which he deems unsatisfied idealism; and this is the ground of perpetual warfare between us. He cannot pardon me for enjoying myself right well in this good-for-nothing world, to which he will never be reconciled. Our relation to one another becomes daily more unbearable."

"You do your father injustice," said George soothingly. "One who, like him, has sacrificed home, station in life, and freedom at the bidding of his ideal, has a right to erect a higher standard for the world and men."

"But I fall below this higher standard," explained the young doctor peevishly. "You suit him far more nearly; which father was not slow to find out, for he has quite monopolized you. You would indeed sink considerably in his estimation if he had an idea that you had committed the boundless folly of falling in love the very first days of your stay here."

"Max, I pray you," interrupted his friend in irritated tone; but for once Max and his ill humor were in full career, and would not submit to be curbed.

"I stick to it, it is folly!" said he shortly and concisely. "You, with your grave, deep views of life, your restless toiling, your ideal aims—in the main highly superfluous things,

t you hold them nevertheless—and that oiled, supercilious Gabrielle von Harder, own up in wealth and luxury, trained in all anner of aristocratic prejudices! Do you tually believe that she will ever comprehend our interests in the very slightest degree? tell you she will give you up just soon as the seriousness of this idyl of avel dawns upon her, and family influence makes itself felt. You will stake our all upon this love, and waste your best nergies in a contest with her relatives, just o be finally sacrificed to some count or baron hose rank makes him a suitable match for he young baroness."

"No! no!" cried George with impetuous agerness. "You hardly know Gabrielle at ll; you have only caught fugitive glimpses f her, while I, on the contrary——" He sud lenly paused and lowered his voice as he continued: "I know that there indeed lies between us quite a different chasm than that of outward circumstances; but she is so young till—life hitherto has only shown her its sunny side—and I love her boundlessly."

Max shrugged his shoulders with an expression which betrayed plainly that this last reason appeared to him highly unsatisfactory.

"Each man has his own way of enjoying himself," said he phlegmatically; "mine would not be exactly this boundless love—and nothing comes of it either. For the rest," said he, rising to his feet, "it is high time that I were assuming my post of duty, for I catch a glimpse of a white dress behind that elder-hedge, and you are flushing up as if all seven heavens lay open before you. George, do me just one favor, and don't wholly forget that there is such a thing as a dinner-hour, and that common folks are used to eat then. An extremely impractical idea this of putting off your appointment till noon-tide. I hope you will not requite my self-sacrificing friendship by leaving me to go hungry all the day."

So saying Max Brunnow withdrew. Young Winterfeld hardly heard him, his whole attention being directed to the bright, slender figure that now appeared at the edge of the grove. She flew lightly and gracefully over the turf, and a few minutes afterward stood at his side.

"Here I am, George. Have you been waiting long? It was impossible to get off to-day unobserved, and I had almost entirely given it up. But it would have been too cruel to allow my knight to watch for me in vain. I really believe you never would have forgiven me if I had let you set off without a solemn farewell."

George kept fast hold of the little hand, which, after a hasty pressure, she had tried to withdraw; and there lay a gentle reproach in his voice as he said:

"Is parting so easy then to you, Gabrielle? Have you no other farewell for me than jests and ridicule?"

The young lady looked up a little astonished.

"Parting? But we shall see each other again in four weeks."

"In four weeks! Does that seem such a short time to you?"

Gabrielle laughed. "They are just four times seven days. You will have to stand them. But then we shall come to R—— too. You have frequent intercourse with my uncle, have you not?"

"With Baron von Raven? Certainly. I belong, as you know, to his chancery, and have to report to him now and then."

"For my part, I hardly know him," said Gabrielle, indifferently. "I only had a passing sight of him when he came to the capital for a short while; the last time was three years ago. It pleased his excellency to take no notice whatever of me at that time, and to treat me as nothing but a child, although I was already full fourteen years old. I was by no means enchanted with the prospect of living in his house, until"—and she smiled roguishly—"I made the acquaintance of a certain George Winterfeld, and learned from him that he had the luck of being in my guardian's service."

An expression flitted across George's features, which implied that he had a different opinion of this "luck."

"You deceive yourself if you attach any hope to that," returned he, with seriousness. "I have only business relations with my chief, and he knows how to define, as strictly as possible, the limits of intercourse between himself and his subalterns; in every other way I stand perfectly apart from him. A young civil officer, occupying a provisional as well as subordinate position, has no access to the governor's social circle, and may hardly dare to lay claim to any nearer acquaintance with the Baroness Harder. We shall be far enough separated, though I daily enter the house where you abide. Here, in the freedom of travellers' life, we dared to know and love one another——"

"You have nothing, in fact, to thank for that but our boat, which opportunely struck upon the sandbank," interposed Gabrielle. "Do you ever think of our first meeting, George? Mamma fancies to this day that we were in danger of our lives, and regards you as her deliverer, because you conducted us happily to land through the shallow water. Otherwise, with your plain citizen's name, you would have found it difficult to obtain leave to pay such frequent visits; but an exception must be made, you know, in favor of the 'preserver of our lives.' Humph! If she did but know that you had already made me a declaration of love!"

The open triumph expressed in these last words seemed to be wounding to the young man, for his eyes were fastened searchingly and anxiously upon her face.

"And supposing that the baroness should learn of it, sooner or later, what would you do?"

"Present you to her, with all due formality, as my future lord and spouse," asserted Gabrielle with comic solemnity. "There would be an explosion, as a matter of course—tears, reproaches, nervous attacks. Mamma is especially strong in such ways, but nothing comes of it; she finally gives up, and I always carry my point."

All this she dashed off smilingly and petulantly. Plain it was to see that the thought of a catastrophe, which would have shocked any other girl, proved highly amusing to young Baroness Harder. She had seated herself upon the grassy mound and taken off her straw hat. The sunbeams, which penetrated here and there through the thick foliage of the chestnut-trees, played on the rich brown hair and rosy face, whence looked laughingly and joyously out into the world a pair of great brown eyes. That lovely face, with its delicate features, had unquestionably its fascination, but it lacked soul, which lends to the human countenance its very highest charm. Vain would have been the effort to detect behind all this roguish merriment and this radiant cheerfulness a trace of deeper, more serious feeling. But this did not lessen the grace of that youthful appearance, all redolent as it was of fresh, blooming life and rosy Spring-time. She seemed like a reflection of the landscape thereabout, just as bright and sunny.

George looked down upon her with a peculiar mingling of tenderness and displeasure.

"Gabrielle, you treat all this as nothing but sport, and have no suspicion of the struggles impending over us," said he.

"Do you fear those struggles?"

"I?" The young man's brow began to redden. "I am ready to cope with all if you will only stand firmly by my side. But you are mistaken if you count upon your mother's usual compliance in this case, where all her prejudices, all her family traditions, are brought into play. And even if you should succeed in winning her, nothing will bring your guardian into terms. I know him; he will never give his consent."

Gabrielle leaned her fair head against the trunk of the tree, and playfully picked to pieces some blades of grass.

"I ask nothing about his consent," declared she. "I do not submit to be ordered or dictated to by him in anything. Just let him once try to force me!"

"Nobody will force you," interposed George, "but they will part us. The very moment our love is discovered the word of separation is pronounced, that I know, and that alone is what imposes silence upon me. You have no idea how this secrecy, which seems so charming to you—this cowardly concealment—pains and humiliates me; how utterly repugnant it is to my whole nature. Now, for the first time, I feel what it is to be poor and unknown."

"What does it matter if you are poor?" asked Gabrielle, carelessly. "One of these days I shall be very rich. Mamma is always telling me that I am my Uncle Raven's sole heir."

George said nothing, but pressed his lips firmly together, as though to subdue some bitter feeling.

"Yes, indeed, you will be rich," said he at last. "Only too rich."

"Why, I really believe you would turn it into a reproach against me," pouted the young lady, with very ungracious mien.

"No; but it opens another gulf between us. Did you belong to my sphere of life, then could I come forward openly and claim, if not your hand yet awhile, still your word and your troth, until I had a home of my own to offer you. Whereas now, what would Baron von Raven say if I should dare to ask him for the hand of his ward and presumptive heiress? He stands to you in place of a father; you are under his control."

"Only, however, until I am of age. In a few years this strict gentleman's power over me will cease with his guardianship. Then I am free."

"In a few years," repeated George; "and how will you think then?"

So timid an inquiry was included in these words, that Gabrielle looked up, half shocked and half hurt.

"George, do you doubt my love?"

He clasped her hand tightly within his own.

"I believe in you, my Gabrielle; trust me as well! I shall not be the first who has worked his way up, and I have long since learned to trust to the future and my own energy. I will stake all on this future, for

your sake. You shall have no reason to be ashamed of your choice."

"Yes; you must make an excellency of me at the least," said Gabrielle coaxingly. "I certainly expect you to be made governor or minister. Do you hear, George? I will have no other title."

George suddenly dropped the hand he was still holding in his clasp. He had probably expected quite a different response to his asseveration, uttered with such deep fervor.

"You do not understand me. How should you, though, know anything of the seriousness of life, to whom it has never yet drawn nigh?"

"Oh, but I can be serious though!" protested Gabrielle. "Quite extraordinarily serious. You know nothing about my true nature."

"Possibly not," said the young man, with swelling bitterness. "At all events, I have not known how to call it forth."

Gabrielle saw right plainly that his feelings were hurt, but did not choose to take the slightest notice of it. She continued to tease and banter, exhausting her whole stock of presumptous self-will. She counted upon a power that had often enough been put to the test, and was not on this day either found wanting in effect. George's brow began to clear up; displeasure and reproach could not hold their own against the prattle of those rosy lips, and when that dear smiling face looked roguishly up at him, resistance was not to be thought of—he too was smiling.

Over yonder, in the town, the bells were ringing the noonday hour. The sounds came clear, wafted across the lake, and warned the young couple that their interview must come to an end. Passionately George drew his dear one's hand to his lips, the immediate neighborhood of country houses and the public road forbidding any further demonstration of tenderness. Gabrielle indeed seemed to take the separation very easily. For one instant, it is true, she grew more sober, and even a tear glistened in her brown eyes, but the very next minute all was again sunny cheerfulness. She threw back a last greeting and then hurried away. George's eyes followed her unmovably.

"Max is right," said he dreamily. "I and that spoiled, overbearing child of fortune! Why must I love just her who is far from me in so many points where we should be near together? Yes, why? I love her, that is all."

In spite of the earnestness with which it had been rejected, his friend's warning seemed to have found an echo in the young man's breast; but what avails reason and reflection against the passion which filled his whole being! He had long known that it was hopeless to struggle against the enchantment which had woven its spell about him at this very first meeting. Again and again he yielded to it anew.

(To be continued.)

SWISS FAMILY ROBINSON.

BY ANNA W. KIRKWOOD.

On the west side of the Hudson, below West Point, in the midst of a magnificent panorama of evergeen hills, is a beneficent establishment called the House of the Good Shepherd.

Here, in a series of cosy corners, forty or fifty boys and girls are stowed away at night, who in the daytime may be found scattered about the grounds, working like beavers, or playing like butterflies in the clear, pure breezes of the Hudson.

Who are these children? you ask. For all you could tell they might be the "own" children of the good house-father and house-mother who gather them under the various wings of the mansion at night; but upon inquiry we find that some are fatherless and motherless; some worse than fatherless or motherless. Some have in their eyes the fire and fervor of the sunny South; some the rude features and brawny limbs of the Celtic race; while to others the time, place of birth, and even their very names are an unsolvable mystery. Now, gathered under one roof-tree and united by a common interest, they lead an almost ideal life, as novel and interesting as that of the "Swiss Family Robinson" of our childhood, which has suggested the title of this paper.

They have a few hours' study in the morning, then a good dinner. The persevering afternoon work of the boys, which after all seems but play, has brought the wildness and beauty of the rocky hill-side into smooth lawn, grassy slope, and pebbled walk.

The best of it is, at least so the boys think, whatever is done, there is still plenty more left to do; and the fortunate ones who may have homes here in time to come will still find gullies to fill, ditches to dig, or hills to excavate.

Three-wheeled carts, suited to their size, are filled with earth or stone, and rolled round by the merry boys; and while they are making paths and building fences in this delightful air they are "building, better than they know," strong limbs, pure blood-cells, and sunny tempers. This play becomes monotonous after an hour or two, then comes a race in the fields, a trip to the woods, or a tour along the river bank, with its inexhaustible sources of amusement. After tea, in the summer evenings, some of the more industrious are selected for a row on the river. The good father becomes captain, and the quick, clear orders are given to some lively girls, who handle the oar as skilfully as they handle a broom or a smoothing iron, and the brave little crew soon carry us away down to the light-house at Stony Point, of revolutionary memory.

After an hour's floating about on the almost unrippled river, watching the shore lights brighten and darken like fire flies, we glide into port, while

"——the darkness
Falls from the wings of night,
As a shadow is wafted downward
From an eagle in its flight."

Since this home was opened, twelve years ago, many have passed in and out of its doors, none of whom could fail to carry through all after life the holy influence of morning prayer and evening hymn, and must have obtained as much as in them lay an ideal of kind, generous, and noble character; for we cannot but believe that the founders of this home belong to "the sacred phalanx who in the battle of life march in front for the example and salvation of mankind."

Many object, with good reason, to "institution life." The evil results of such life have not been found here. Of the first hundred who shared its benefits only two are on the record marked unsatisfactory, and they are now earning an honest living.

The children are taught to regard this as their home, and all the influences of culture that help to form a happy Christian home are sought for it.

It is the aim and hope to have in the time children colonized in families of twelve, in little cottages upon the place, thus giving them a narrower circle and more individual life. In the meantime every advantage which circumstances will permit is secured to them by the devoted care of those who, without hope of reward upon earth, have received from the Master this arduous and responsible charge as a "life work."

One of the saddest things connected with these hard times is the crippling of agencies such as this. The report says, "This home is limited in the reception of children only by limited funds," and applications for admission have to be rejected continually.

*SIGNS OF THE TIMES.**

"Many shall run to and fro, and knowledge shall be increased."—Daniel xii. 4.

Our Divine Master rebuked the men of His generation because they would not, or did not, observe the signs of the times. We are taught by this, as by other instances of the Redeemer's rebuke on like occasions, that He would have us compare the times in which we live with Holy Scripture, with the intimations of prophecy, with those observations of prophets and inspired evangelists and apostles, who give us the philosophy of human events; who teach us to look with anointed eyes upon things which many seeing see not; to hear the truth and commune with God through the medium of things, which many hearing hear not and do not understand. Our Divine Master thus teaches us that the secret of the Lord is with those that fear Him, and that the believer has the grand advantage of looking upon the tide of human life, on the events of one's own generation, on the events of past history as one whole, wrought by Divine providence through the instrumentalities of men, and working out the wonderful plans of God.

It has been well said by a profound critic, to whom the Church at large is very much indebted for the illumination which he has shed, by his learning and genius, upon the Book of Daniel, that this very book is to be the field of conflict in our day for the everlasting truth of God. Be it so. We welcome the enemy to this field. We are not afraid to meet him here. Nay, we tell him that in this very verse, and in the words immediately preceding the text, there is a challenge of Almighty God himself, reserving much of the hidden meaning of this prophecy for the latter day, and intimating that in the latter day, to which possibly we have come, these words should be opened and more fully understood; the attack of the infidel, and the audacity of the unbeliever furnishing to faith its opportunity, and enabling the truth to vindicate itself, because faithlessness, because materialism, because men's unwillingness to acknowledge God in His ways and works have provoked the encounter. Thus it is that Almighty God makes the very wrath of man to praise Him, and the folly of man to become apparent when he endeavors to destroy one jot or one tittle of that which God has promised shall endure forever.

What is the language, then, of the context? It reads thus: "But thou, O Daniel, shut up the words and seal the book even to the time of the end." Is there not here—not to pursue the investigation—an answer to the caviller?

* Sermon delivered in St. Paul's cathedral, London, on Sunday evening, July 14th, 1878, by the Rt. Rev. Dr. A. Cleveland Coxe, Bishop of Western New York.

here not here an intimation that in the lat-day the words which Daniel consigned to terity should become known by the inter-tion of Divine providence, by the ways of l, who makes everything complete in His e? Far be it from me to suggest that the phecies were given to make us prophets; be it from me to suggest that we have now such illumination with reference to many ken in this wonderful book as would jus-us in pronouncing upon its meaning; but mit me to say with reference to the outline h which I began, that there may be things te intelligible in this book which challenge attention now and tend to promote our th, consoling us in the midst of adversaries h the conviction that our God understands s own plan; that He has a plan of wisdom l of power, and in due time will make it t as well as known.

Thus, for example, what is meant by "the ne of the end," I do not now propose to quire, but it may suffice to observe that it ust have been designed to indicate a far tant day. And in the text we have one ken of the day to which these sealed words d this enclosed prophecy were handed like tter, the seals to be broken, the letter to be derstood in the appointed time. What is e token of the appointed time? Here we ve it. It shall be an age when "many shall n to and fro," when "knowledge shall be creased."

To remark that ours is such an age pre-minently, that no age in the world's history receding it can be compared with it for one oment with reference to these two import-t characteristics, would be a mere platitude, would be something too flat to be uttered; ut is it not always so, that what is ob-ous often loses its just force, that what common to every perception fails to be flected upon and thought of? Is it not a ct that much of the materialism of our times, e want of sympathy with what is beautiful nd lovely and true—is it not a fact that this pirit of our times tending always to that hich is sensual, earthly, temporal—is it not ue that this sordid spirit is against reflection, bs us of the privilege of meditation, nay, kes from us the power to put this and that gether, and to draw conclusions which one ight think would be forced upon every in-llect?

If you will pardon me for an illustration, hich may be judged almost of too familiar a haracter for the sanctity of this place—He ho goes to and fro upon the waters of that oble river which is identified with London, s grandeur and its power, and which is nown by name all over the world, sees for he first time upon its banks something older y far than any other monument which is laced around us.* Old and grand and ven-rable as, at least to an American mind, verything is in London, he sees laid there, s a bit of merchandise, as a mere block of tone, sometning that is far more truly ancient. After a passing observation the thing ceases o be spoken of, it becomes a matter of course, nd all that is poetical and full of interest concerning it dies away. But I daresay when hat obelisk shall lift its point towards heaven, nd stand in its place, there will come some reflecting genius who, perhaps in words of nighty poetry, will direct us to the moral which it ought to teach. Here, amid the activities of modern life, comes something that has been for ages surrounded by the stagnation of the land of the Nile. Here, amid the Christian monuments of London, rises a relic of old superstition. Here, in a day which has the audacity to question almost everything that Scripture has consigned to our reverential love, comes this silent index to remind us of the plagues which Almighty God sent down upon one of the greatest empires of old that would not learn His ways. It will stand upon the bank of the Thames, a lasting token of the ways of God in bringing forth His chosen people from bondage; in spite of the greatest imperial power on earth, taking the slave from among the pots and making him free and the companion of princes, and setting him in a land which was given him for his own. Nay, more, it will be the silent memorial of her whose rapturous *Magnificat* ascends eve after eve beneath these majestic vaults—of her the peasant of Galilee, whose sublime canticle of redemption was the first sound of the Gospel—of her the peasant of Nazareth espoused to a humble carpenter, who yet has completed the 150 Psalms of her father David by the 151st, surpassing all, and being in itself the essence of all. Yes, there it will stand to remind us of the flight into Egypt of Joseph and his espoused wife, and of the Blessed Babe. Is it then so insignificant that in an age of selfish enterprise, this shaft is set up in London? Is it not a lesson to us amid all that tends to make us ungenerous, sordid, and unsympathizing, to recall its grand associations with the Bible as the Word of God and the manifold testimonies which connect it with that mysterious land concerning which it is written, "Out of Egypt have I called My Son." Take at least this idea, for it is all-important: there it will stand as a sure token that we have reached an age when "many shall run to and fro." In no other age could this have been done. It seems an easy, simple thing; but if even in the age of our Divine Redeemer any prophet had said, "It shall stand upon a far distant isle of which the world now knows nothing; nearly 2,000 years from now it shall take an ocean voyage, and be set up in the grandest empire of future times, in remembrance of the grandest empire of old," men would have answered, "Impossible, it can never be." Men would have doubted the resources of the Infinite himself to bring about something that now seems so easily accomplished as hardly to be worth the words I have thus spoken concerning it. Yet consider its significance as proof that we have reached an age when, because "many run to and fro," it is comparatively an easy thing to pluck such a relic from mouldering Egypt and make it part of this marvellous composite, this modern Babylon, this London that moves the world.

Or take another index of the times which we have reached. Around the patriarchal chair at Lambeth gather not less than a hundred prelates from divers parts of the earth, many of them owing no allegiance formally to the See of Canterbury, but all bound by moral ties, and recognizing the unity of the Spirit in the bond of love and peace. Recollect that at this moment, while the mad world thinks of everything else, while the eyes of the multitude are turned in every other direction, God has done this thing; has gathered the missionary bishops of the Church of England from the North and from the South, from the East and from the West; has said to the North "Give up," and to the South "Keep not back"; has brought her sons from far that her daughter Churches may indeed be nursed at her side. And reflect that from another country, which no longer owes political allegiance to maternal England, there have come up bishops of a sister Church, which was a daughter, and is now both daughter and sister. Reflect upon the moral bond which they recognize with this ancient kingdom and with this ancient Church. Bring forth the blind that have eyes and the deaf that have ears; let me ask them, Is not there something here sublime? Is there not something to reflect upon, even if it be only as a token that the promise of the text is fulfilled, "Many shall run to and fro." Only in an age like this could the Church send forth so readily and so easily her missionary pastors. Only in an age like this could a single word of almost informal invitation gather them from the distant parts of the Pacific, from the Melanesian group, from Australia, from China, and from Japan. "Many shall run to and fro." Here are simple illustrations of the fact. I will not dwell at length upon the other part of the story—the material inventions which have enabled these things to be. He who has gone upon the great deep far and near, and has seen the gallant ships that go forth from this port and from Liverpool to the extremities of the earth; he who, as I have been privileged to do, has been far off in the Gulf of Mexico under the hot sun of the tropics, and has there beheld some majestic steamer coming from England, and setting its adventurous prow towards the extremities of the Southern seas; who has beheld her, as I have done, on the Lord's day, her banner lifted in token of reverence for the day of the Lord, and as a sign that Divine service is duly offered; he who has seen a sight like this cannot forbear to reflect that Almighty God is subordinating the commerce and the enterprise of the age to fulfil His gracious promises. Whatever be the faults of the race to which we belong; whatever the faults of your national character, for, beloved brethren, perhaps you also have faults—I do not dwell upon them now, but I say that the strong characteristics of our race have been seized upon by Almighty God. And as once He used the iron power of Rome to level the mountains, to raise up the valleys, to make a highway for God, so now he calls our race, pushing North and South, and East and West, while it seeks commercial advantage, and goes in quest of wealth and power, to furnish the means by which nations may be evangelized as in a day; and by which the warp and woof of humanity hereafter may be wrought, by its passing and returning shuttles, into something resembling Christ's own seamless robe. God grant it in the future of this Apostolic Church.

The point to which I wish to direct attention in connection with this branch of the subject is, that all these characteristics of the age are spoken of popularly by journalists and politicians as if they had taken Almighty God by surprise. But here in the Book of Daniel are sealed words to be opened now, showing us that Almighty God foresaw it all, and designed that these things should be, and should be in the last time.

The next point to which I will direct attention for a few minutes is this promise, "Knowledge shall be increased." While human pride speaks presumptuously of God, as if the human intellect had taken His providence by surprise, and outstripped His plans and wisdom, yet more presumptuously does human intellect claim all homage to itself as

* Cleopatra's Needle.

to an image, deposing God. Human intellect declares that the increase of knowledge is its own achievement. But, sublime as science is, glorious as learning is, and splendid as are the achievements of knowledge in our day, who that reflects does not see that we have a thousand times more reason to be ashamed than to be proud? Gracious Lord! has it taken these thousands of years for man to discover that a wheel moves swiftly and easily on an iron rail, and goes much more rapidly with its load than would be possible on the dusty and miry highway? Does it not humble the human mind when we reflect that the generation that still survives has seen an idea, which one would suppose to be patent to common-sense, used for the first time practically for the benefit of man? And is it not an impeachment of the human intellect that although for ages the secret of electricity has been observed and pointed out, no use of such a hint has suggested itself to the human mind? That only in our own times, and only as it were at this moment, the phenomena of electricity have been turned to any practical account? And, what I think is still more surprising, take the art of printing. Every person that had ever planted his foot upon soft clay after rain, had seen the power of his foot to reproduce impressions without end; those who of old wore signets upon their hands, and stamped soft wax with hundreds of impressions; the plumbers of Pompeii who printed their names on the leaden pipes; the very bakers who printed their dough with letters—as may be seen in ancient loaves of the Pompeiians to this day—surely these must have taught men to go further, had it been the will of God. Yet long as the world had possessed this hint, only comparatively in late times was the mystery of printing conceived. And does not all this teach us the profoundest humility, while, at the same time, it suggests that God and His providence can alone explain the fact that He delays the enterprises of man till His own time; and then in His own time, and when all things are ready, quickens the torpid intellect to see things that might have been seen before, and to do things which we now see that it must always have been quite easy to do.

"Knowledge shall be increased." Yes, we live in an age where knowledge is increasing, and men speak as if the knowledge which they have gained in these few last years were, as I have said, I hope not irreverently, a surprise to God himself; as if in their new inventions they had discovered secrets that must not only depose His blessed Word, but must even drive Jehovah from His throne. The point to which I would direct your attention is this, that in these few pithy words, Daniel, as the prophet of God, has plainly taught us that God from the first foresaw our times, and has provided for them; and that what we call knowledge is only, after all, the beginning of what it is His intention to reveal through the ministry of clever men, through the achievements of intellect stimulated by His spirit, through the constant contact of man with man, of mind with mind, in an age when, because "many run to and fro," "knowledge is increased."

I venture, then, to say that Almighty God is the author of knowledge and the giver of knowledge, and that the knowledge which men have gained in our times is simply His dispensation, and that all this knowledge is certain to render tribute back to Him. Already we find that whatever is real knowledge is tributary to truth. What men imagine, what men theorize, these things are passing away. What they *know* harmonizes with God's Word and confirms it. In this sublime page of the Prophet Daniel I find the charter of the Church to be the nurse as she is the mother of learning. I find here that the Church of the latter day must increase knowledge, must encourage the moving to and fro of human beings, the enlargement of society, and whatever tends to give harmony and peace to nations.

May I not then assert, in conclusion, that this maternal Church which we from America have come up to London to honor, is singularly endowed with all the properties and all the qualities which make her of right the minister of God to the latter day; His minister and missionary for the evangelizing of the nations? The Church to which we belong, under the blessing of God, is both ancient and new, conservative and progressive, sound in faith yet committed to the study of all that can be known. The Church of which we are members has comprised in every generation men of sublime intellect who have enlarged the bounds of human knowledge and laid their crowns at the Redeemer's feet. The Church of which we are members, far from making war upon science, far from quarrelling with the progress of modern society, reads the Book of Daniel and appropriates these things. She it is, therefore, as we may confidently believe, that is designed in the providence of God to work for Christ in these latter days, through all the agencies He has given to our race; to say to the swift ships, Go forth with the tidings of salvation, and to human knowledge, Go on and glorify the Maker, bring out the secrets of His works as He gives you the power. For we are sure the Word of God and the works of God will vindicate themselves as alike proceeding from one author with whom is all wisdom and all knowledge.

I may be permitted—for never again in all probability will it be my privilege to speak beneath this majestic dome—at least to economize the moment by bearing my witness, as one coming from a far distant land, to the benefits which the Church of England has communicated to modern civilization. Long was it said by her enemies, with derisive sneers, in poetry and prose, that the insular Church of England was incapable of extending herself, had no elasticity or power to do so, and was necessarily bound to things local. The reproach of barrenness is past; she has proved herself gifted with youth in her advancing and venerable age. She has planted in our own day her missionary feet far out upon the seas, and in almost every land; and she has planted in the midst of that young republic from which I come to call her blessed, a Church not legally connected with herself, in some minor particulars differing from her, yet in a new state of things, among new classes of men, under institutions widely diverse from those of England, asserting her power and using it, putting her impress upon the noblest and most elevated minds of a new people; showing how everywhere, where her institutions are set up, they are adapted to civilize, to refine, to harmonize, and to purify—better than all to unite all true Christians in one ancient creed, and in one holy, majestic, and liturgic worship. We rise up and call her blessed. We remind you that the true glory of England consists not alone in these palaces of public worship, not alone in the glorious songs of praise that ascend day after day and year after year in this holy and glorious place, not alone in so many beautiful and blessed things which we come from afar to admire, and which we go back loving and praising God for, feeling strengthened that we have shared them with you—not alone in such things, but in the fact that the missionary bishops of the Church of England and the Church of America derive their orders and mission from this Church; that standing far off in the wilderness they preach in the wigwam of the Red Indian, in the midst of the isles of the Pacific and Atlantic Oceans, and that these prayers of yours are responded to by the savage; that the hymns which you sing here ascend also from the prairies, from the utmost West, and from the frozen North of our continent. It is the glory of the Church of England that she adapts herself alike to palaces and to huts. God grant that she may be preserved. God hear the prayer of one who owes to her more of happiness, of enjoyment, and of hope than he can trace to any other source. God hear his fervent prayer, that the people of England may know how to appreciate their holy apostolic and historic Church, and that she, with all her daughters, may prove in this latter day grand instruments, through God, in evangelizing nations, in promoting the brotherhood of all people, in establishing throughout all the world the kingdom of God's beloved Son, our Saviour Jesus Christ.

A TOUCHING INCIDENT.

"Nearly all the ornaments in this room have a story attached to them," I said to a friend, as she was admiring an exquisite little bust of Charles Dickens that stood on top of one of the book-cases in my library.

"One sunny day last Autumn, a little Italian boy came along to my door, with a basket of plaster-of-Paris wares on his head.

"They were very pretty, and the children almost went wild over them, as country children always do over any unusual display.

"'You have no bust of Dickens?' I said to the little fellow, after I had looked over the articles, and had bought a lovely vase.

"'Deekens?' he said, in his funny broken English, looking puzzled at first; but presently a smile broke over his fair, bronzed young face as he went on, 'Deekens *busto*—write stories—Little Nell—no.'

"Then pointing out of the window, he said, 'Snow come—I bring him not then. Snow all go away, I come again; then I bring Deekens, lady.'

"We were preparing grapes for preserving, and when Minnie gave him a nice large bunch which, running out into the garden, she had picked from the trellis purposely for him, and I had given him a few pleasant words, the gratification he showed was touching to see.

"'*Le sono infinitamente obligato*'—as we might say, 'I am ever so much obliged to you'—he said, the tears glistening in his shining black eyes. 'God bless ladees!' he continued, bowing and smiling, and turning around to bow again as he passed out of the yard.

"We spoke of him several times during the Winter, and planned, idly, as we then thought, where our prospective bust of the great story-teller should be placed.

"One pleasant morning in May, as I was assisting John in getting my flower-beds ready for the bulbs and seeds, I heard the latch in the dooryard-gate rattle, and, turning around, saw another plaster-of-Paris vender

ming up the walk, smiling pleasantly as he aced his long tray of busts and vases upon e ground.

"My thoughts immediately flew to the little alian boy who had called the Autumn pre-ous, and seemed so grateful for the bunch grapes my sister had given him, and had romised us to bring the bust of Dickens.

"But this young Italian man was not the ame person; although he resembled him ery much, he was a good deal older.

"'I haf bring ze bust of Dickens to ze ady,' he said, bowing as I approached him.

"'But you are not the one who was to ring it?'

"'No, no, lady,' he replied, very sadly; 'he as my brodder. He now in heafen. He ied, it vas so cold. But he say many times, ome day ze cold snow go away, and I sal arry ze busto of Deekens to ze lady where e grapes grow. But he died, and I haf come o carry it.'

"'How did you find the place?' we asked, s we brushed away the tears we could not uppress at the touching little recital.

"'Oh, he told me, my brodder, to come y ze church wiz ze clock, and ze yellow ouse, and I sal come to ze house wiz many grape-vines—one in ze apple tree, wiz ze seat nder it.'

"'How much shall I pay you for the Dickens?' I asked, as I handed the bust to ny sister and started to go for my porte-nonnaie.

"'Notting, notting; you speak so kind to ny little brodder, and she,' pointing to my sister, 'did gif him ze sweet grapes, and he vas so tired and so homesick—and he come here not again—oh, I sal now go!' And the poor Italian, with the tears streaming down his olive cheeks, hurriedly turned away.

"Before we could speak a word of comfort o him he had replaced the tray upon his head, and trudged along alone with his grief."
—*A. A. Preston, in Youth's Companion.*

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

ASHEVILLE, N. C., September 2d, 1878.

MY DEAR DOCTOR: I am aware that you have very much at heart the religious welfare of the colored race, and that you desire to see a deeper interest felt by the Church in that department of her Missionary work which is directed to their improvement. In these feelings I entirely sympathize with you.

The case is indeed a peculiar one, having no exact parallel in Christian history. Here are four or five millions of people who have risen to a certain stage of civilization and Christianity, who are kindly and docile; but who at the same time, to a great extent, are ignorant, superstitious, and not unfrequently fanatical.

In their way they are a very religious people, but with them religion is rather a luxury to be enjoyed than a discipline or rule of life to be observed. Church meetings and revivals furnish the pleasurable excitement of their lives, and fill the place which in a higher state of society is appropriated to social gatherings, attendance on lectures, light reading, balls, parties, and the like. Their religion fails, even more signally than with the white race, to regulate their appetites and passions, to purify their hearts and lives, and to fit them for the happiness of a better world, and, left to themselves, there is no prospect for much improvement. They require the aid of those who are better instructed, and, by the kindness of Providence, have enjoyed advantages which have not been vouchsafed to them.

By their past history and by their present condition they seem to cry out with a loud voice to more favored Christian people, saying, "Come and help us." And their call seems to me to be addressed with peculiar force to the Church of which you and I are Ministers. By the stress which it lays on duty it serves to check their tendency to antinomianism—the belief that religion consists essentially in excited feelings rather than in purity of heart and holiness of life.

By its solemn worship and its reverential prayers it furnishes them a model of devotion, and a channel for the expression of their religious feelings, which are calculated to give them a distaste for their noisy and tumultuous gatherings, and for the irrational and irreverent prayers which are often heard in their meetings; and such has certainly been the effect, so far as the experiment has been tried. A colored congregation in our Church is generally, and, as far as I know, universally, as orderly, as decorous, and as attentive as any of our other congregations, and its members are usually distinguished among the people of their own race by superior intelligence and a higher tone of morals, evincing a deeper and truer Christian character. But these advantages have reached comparatively few of the colored people.

In no one of the Southern States, I believe, has the Church done more for that race than in North Carolina; but what has been accomplished here furnishes, indeed, encouragement for the future, but no ground of exultation over the past. Let me briefly state the present condition of the work in this Diocese.

We have a Normal School at Raleigh, designed mainly to prepare teachers for colored schools, although it is likewise a training school for colored Clergymen. In that respect it assists in meeting a want which is of a very urgent nature. Colored schools can best be taught by *qualified* colored men and women; colored congregations can best be served by *qualified* colored Ministers. They are more thoroughly in sympathy with their people; can visit them more easily and familiarly; can better understand their wants and temptations. To work effectually for this race, then, we ought to have normal and training schools provided for them. That at Raleigh already has done good, and is likely to accomplish much more good.

The principal is the Rev. J. E. C. Smedes, of whom it is perhaps enough to say that the trustees are thoroughly satisfied with him and his management. He has as his assistants a colored Minister, the Rev. G. A. C. Cooper, two other salaried teachers, who were themselves trained at the school, and several pupil teachers. Of the two salaried teachers it may be said, without any exaggeration, that they might be compared favorably with the pupils of any other female school in the country, not only in their knowledge of the branches of a good English education, but of Latin certainly, and I believe of Greek, and also the higher mathematics. It would be unfair, however, to represent them as indicating the general scholarship reached in the school, for they are much superior not only to the young women, but to the young men generally; but they serve to indicate what may be attained, under good instructors, by young persons of their race.

There are in the school usually about one hundred pupils, including the day scholars. Room-rent and tuition are free, being provided for by an endowment which the institution enjoys; and board is furnished gratuitously to a good many pupils by annual contributions from the Domestic Committee.

There is likewise at Raleigh a chapel with a colored congregation, under the charge of the Rev. Mr. Smedes; and I observe that the good conduct of that congregation has elicited from Bishop Lyman, in a recent speech in England, language of very gratifying praise.

At Wilmington we have quite a flourishing colored church, under the charge of the Rev. C. O. Brady. There is, perhaps, no congregation in the Diocese which is more attentive, and in which there is a larger number of confirmations.

At Fayetteville there is a chapel with a colored congregation, where the services are performed very acceptably by the Rev. A. A. Benton, and under his care it has gone on to prosper.

At Newbern there is likewise a colored congregation, under the charge of the Rev. E. M. Forbes. Although his care of it has never remitted, its condition has been fluctuating, owing to the occurrence of several adverse incidents. The prospect, however, for the future seems more encouraging, as an arrangement, which I hope will be permanent, has been made to provide increased ministrations for that congregation.

At Asheville the Rev. Mr. Berry has charge both of a school and congregation of colored people, and serves them very acceptably, and with the very sincere respect of the white and the colored people. Several of the leading citizens of the place have given him very valuable aid in his Sunday-school.

At Charlotte services have been held by the Rev. Mr. McKinney for twelve months; but as Newbern seemed to present a better field for successful efforts among the colored people, the aid granted by the Domestic Committee to Charlotte has been transferred to Newbern; and this was done at my instance. Yet I should greatly regret to see Charlotte altogether abandoned in our efforts to improve the spiritual condition of the colored race, for it is a place of considerable size, the terminus of a number of railroads, with great commercial activity and constant intercourse with an extensive region of country. Nearly half of the population are said to be colored, and of these a great many are respectable and intelligent persons.

I understand that there are two congregations of Presbyterians, two of Methodists, and one or two of Baptists belonging to the colored race in the town, although supported, I believe, mainly by benevolent persons at a distance. There is also a large school or college for boys under the charge of a Presbyterian Minister of very high character, who was formerly a Missionary in the east of Asia. The boys of this school are reported to be intelligent and well-behaved. Although we have at present no place of worship for a colored congregation in Charlotte, those who are better acquainted with the place than I am believe that were such a building erected, and a competent Minister provided, the services of the Church would be well attended, and important benefits conferred not only on that place but on the surrounding country.

At Tarboro' we have a small colored congregation, but with no Minister officiating in it except the Rector of the parish, who is occupied with other and abundant labors.

There are in many, perhaps in most of the parishes of the Diocese where there are no organized colored congregations, individuals of that race who attend the services of the Church and receive its ordinances.

This is the substance of our work in North Carolina, and these are the laborers, "but what are they among so many?"

THOMAS ATKINSON.

—*Spirit of Missions.*

FOR BIBLE CLASSES.

SCHOLARS' LESSON PAPER.

Fifteenth Sunday after Trinity.

SEPTEMBER 29TH, 1878.

Second evening lesson—I. Peter ii.

I. What is meant by the "sincere milk of the Word"?

II. Where is verse 3 to be found?

III. What is meant by a "living stone"?

IV. What is meant by "Ye are an holy priesthood"?

V. In what place in Scripture is verse 6 to be found?

VI. Where is verse 7 found?

VII. What is meant by "a royal priesthood"?

VIII. What is meant by "a peculiar people"?

IX. What is alluded to in verse 11?

X. What is meant by "They speak against you as evil doers"?

XI. Who and what is the king referred to in verse 13.

XII. What are the governors, verse 14?

XIII. What is the meaning of verse 16?

XIV. Who were the brotherhood?

XV. What is meant by "honor the king"?

XVI. What were the servants here spoken of?

XVII. What is shown by this teaching?

XVIII. What is meant by "Bare our sins in His own body"?

XIX. What is meant by "Shepherd and Bishop of our souls"?

HELPS TO TEACHERS.

Question First.—"Sincere milk" should be translated rather "unadulterated" or "pure." The words "milk of the Word" should be taken as one phrase. It means the Word as milk—the teaching of the new-born (as babes) in Christ.

Question Second.—Verse 3 is an application of Psalm xxxiv. 8.

Question Third.—A "living stone" is an apparent contradiction in terms, since a stone is the least of all natural objects endued with life. It is used here to show that the whole thought is of a spiritual edifice, contrasted with the material temple at Jerusalem. The stone is not only living, but life-imparting. The corner-stone is spoken of as living, the others as lively stones. This distinction, not in the original, is nevertheless a true one.

Question Fourth.—It has been held by some that this epistle was addressed only to the elders of the Church, but this will not stand. St. Peter speaks of the priesthood of the whole people, which is the priesthood of reception, not of offering the sacrifice. More especially he has in mind the priesthood of the Christian Church in the midst of the world. As the Jewish people was a priestly nation, so the Christian Israel was the new priestly nation in the place of the old.

Question Fifth.—This is quoted directly from Isaiah xxviii. 16.

Question Sixth.—Psalm cxviii. 22; Isaiah viii. 14; St. Matt. xxi. 42; quoted by our Lord. Also St. Peter's own address, Acts iv. 11, and St. Paul, Rom. ix. 33.

Question Seventh.—A royal priesthood means that the Church, which is Christ's body, has therefore in it His royalty; and His priesthood, in the sense above given, as the true Israel of God.

Question Eighth.—"A peculiar people" means literally a purchased people, that is, a people who are God's possession, in the sense that a price has been paid for them. A slave was the "peculiar" of his master. The word now means singular, odd; but the former is the Scripture sense.

Question Ninth.—Verse 11 is evidently a reference to the wanderings of Israel in the desert. The Church was now in its desert pilgrimage, beset by all dangers. (See also Deut. ix. 22.)

Question Tenth.—The Christians were then accused of being atheists and rebels to the empire, and guilty of awful crimes in secret. This marks the probable date of the epistle—Nero's reign.

Question Eleventh.—"The king" means the emperor, who then was Nero. The usual New Testament term is "Caesar."

Question Twelfth.—Governors were the Roman proconsuls, praetors, and the like, who ruled in the provinces.

Question Thirteenth.—Maliciousness means here evil designs. This is directed against Antinomianism.

Question Fourteenth.—The brotherhood means the whole membership of the Christian Church.

Question Fifteenth.—"Honor" means here respect the office of the king. Probably the question of paying divine honors to the Caesars was making trouble for the Christians, and some were disposed to go into the other extreme. It is this St. Peter cautions against. He was to be respected as king, not as Nero.

Question Sixteenth.—Domestics is St. Peter's word, not slaves or servants. This marks the first movement toward emancipation wrought by the Church.

Question Seventeenth.—The advice here is evidently for slaves of non-Christian masters, since unjust and cruel punishment, as here alluded to, would not befit the relation of brethren in the Church.

Question Eighteenth.—"Bare" here means "carried up," as the cross was carried to the place of crucifixion, and on the tree—*i. e.*, the cross—they were offered as a victim on the trespass altar.

Question Nineteenth.—The office of a bishop is here set forth as a special following of Christ. The name was then evidently beginning to be appropriated exclusively to the chief or apostolic pastors.

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

Thirty-third Evening.

BY ALEXANDER MACLEOD, D.D.

In the Bible the most beautiful things are taken to describe the good that comes into a life that remembers God. But to describe the evil that comes into a life that forgets God, things the most terrible are used. Among these terrible things is a tempest. We know very little of tempests. It is in some foreign lands that they blow in their greatest fury and do their most damaging work. Our Lord, speaking of one who hears His sayings but forgets to do them, says: He is like a house on which "the rain descended, and the floods came, and the winds blew and beat, and it fell, and great was the fall of it." The old prophets also, telling of cities that had forgotten God, and of evil days coming on them in consequence of that, describe these days as days of wind and tempest which shall smite and overthrow the cities, and at last leave them mere heaps of ruin. And in this chapter of Ecclesiastes, where young people are exhorted to remember their Creator in the days of their youth, the preacher speaks of evil days sure to come if they fail to remember Him—days in which they shall say "We have no pleasure in them." These days, so evil that the soul can find no pleasure in them, are likened to days in which the heavens are filled with tempest, in which the tempest breaks upon the house, and the house is wrapped round with terror and desolation and death.

As often as I read this chapter I seem to see the scene it describes. I see a fair mansion, among stately trees, standing in beautiful grounds, and filled and surrounded with life and joy. The sun is shining. The doors are open to its light. The men are working in the fields. The maid-servants are grinding the corn. The ladies are looking out at the open windows. Through these windows I see for the evening hours golden lamps hung on silver cords. In the court I see a deep well with wheel and bucket to supply the house with water. Everything is touched with life and joy. The swallows are shooting down from the eaves. The singing birds are filling the woods with song. It is still a happy time for that house, a day of youth, a day in which God is pouring out His mercies, and therefore a day to remember Him. But this is a house where God is not remembered. Those who live there receive His kindness and are unthankful. They take His gifts but spend them on themselves. And days and years go past in which He is patient, waiting to see if they will even yet turn to Him. And then come days in which things begin to change. The early joys do not return. And day comes after day, and no pleasure with them. At last comes a day of terror. The heavens are black with clouds. The clouds dissolve in rain. More clouds overspread the sky, heavier, blacker than before. Lightnings flash; thunders roll; wind and rain beat upon the once beautiful house. The masters, bending beneath the blast, hurry in from the field. The door is shut. The ladies shrink back in terror from the windows. The maids flee from their grinding at the mill. Even the men-servants begin to tremble. Outside, the swallows leap and shriek with fear. The birds that made the air happy with song are silent. On all inside fear descends; they cannot eat; death is coming upon them. The tempest is about to snap the cord on which the lamp of life is hanging, is about to break the bucket that brings up supplies of life from its well. It will soon be all over with that house. House, inhabitants, life, joy, industry, all are wrapped round about by the darkness, and about to be overwhelmed by the terrible tempest which has come crashing out of the sky from God.

And all that tempest, with all the ruin it works, is the picture of the destruction that descend from heaven on every life that forgets God. Sooner or later, to every such life, a day comes in which there is no pleasure, a day dark with the terror of God, when the very heavens above seem dark, and the judgment of God breaks forth like a tempest, and everything beautiful and happy and strong in the life is overthrown; and desolation comes to fortune, to home, to health, at last to life itself. The man goes to his long home, and mourners go about the street.

ANOTHER DAY.

It rained and it poured, and the wind blew! seems to me I have told you a good many iny-day stories lately, children. But they in with the weather, don't they, dears? s I said before, it rained and it poured, and e wind blew; and, if you will believe me, in l that great house—full of pretty and curious ings, with plenty of books for children to ok at, games for them to play, to say noth- g of a whole nursery full of toys, and a oolly dog to keep him company—there was othing at all for a little boy to do but to ander about from room to room to try the oftest chairs, each one in turn for a moment, roll on all the hearth-rugs, and look out of very window, in a vague hope, perhaps, that it did rain hard outside of one window, might be a beautiful sunshiny day at the ext one. So, finally, it came to pass that aul climbed up on the broad window-sill of ne of the library windows just as the tall lock on the stairs was chiming four; and if he pointers of the old clock had been touch- ng ten minutes before four, or even ten ninutes after four, when Paul looked out of he window, there would have been no story t all for me to tell you.

May was sick in bed with a sore throat, caught in a nightgown prance and a pillow-fight the night be- fore, and Aunt Mary was keeping her company all that long rainy day. The children's uncle had gone o the city early in the norning, so Paul had the ower part of the house all o himself, and had roamed about from one room to another, as I have been elling you.

One of the little boy's devices for making the ime pass more quickly was rolling on the floor; and he had just been re- freshing himself with a particularly long one, from he library door quite to he farthest bookcase, and bumping his head against the corner of a drawer, not very softly, as he made his last urn. Paul lay still to wink away the smart and to look about him. He was facing the bookcase, now so large, so high, and so long one, that Paul wondered if any one ever could, f they read every minute all day long for a great many days, read all the books in it. Then his eyes wandered from the books to the drawers, and, after counting the knobs, from hem to the space between the bookcase and he carpet. Something made a little deeper hadow in one place, in the queer half darkness nder there; and as Paul looked more sharply e saw that it was a book, dusty and battered, vith turned-over edges and a general air of aving been hardly dealt with; but a book nevertheless.

"It looks like one of Ernest's," Paul said o himself, as he tried the length of his short rm and fat fingers, finding that they could ust touch the book, and that was all. "I'll et a stick and poke it out. Ernest 'll never et me touch his books, and they're all about ailors and lions and fighting; just what I love o read about too. Only I wouldn't like very nuch to read about a lion to-day," looking doubtfully over his shoulder into the darkest corner of the room, as if he half expected a lion to pounce upon him and eat him up in a friendly way, just because he had mentioned his name.

A long stick out of the cane-rack soon brought the abused book to the light of day, and, as Paul had hoped, it proved to be one of Ernest's.

Ernest is Paul's big brother. Very large, old, and wise Paul thinks him; and some lucky chance—the little boy thought *unlucky I* think—brought one of his most cherished books to light that rainy afternoon.

A book full of pictures of a very curly-headed sailor, who wore the widest pantaloons, the broadest collar, and the longest ribbon-ends to his sailor cap, of any Jack Tar that ever was seen or heard of; and this book was full of his adventures. Beginning with this wonderful sailor when he was a very small boy indeed, running away from home one bright moonlight night, with nothing but his two pet guinea-pigs tied up in a handkerchief for company and baggage, the story went on to tell how the little boy, coming to the sea-shore, found waiting the most beautiful ship that ever sailed, with sails as white as snow, whose captain was always dressed in a cocked hat and sword, with a silver trumpet that flashed in the sun to roar his orders through to the handsome sailors, who tumbled about like monkeys, shouting back: "Aye, aye, sir!"

AS PAUL LOOKED OUT OF THE WINDOW.

Could I begin to tell you about this wonderful boy, and his adventures after he reached the ship? How he learned the ropes at a glance; learned to swim in two strokes; could fire off two forty-pounders at once, without winking? How he killed lions and tigers; rescued lovely ladies from dreadful deaths; saved the ship over and over again from pirates, and fire, thunderstorms, shipwrecks, and all such trifles? No, I couldn't; because I never read the book myself, and am very sure that all the wonderful story about the wonderful boy was not one word of it true.

However, Paul did not know that, but curled himself up in a corner of the sofa, and, as he could read very nicely for so small a boy, was soon hunting alligators, reefing sails, and galloping on to be commodore as fast as the leaves of the book would take him.

What his mother would say if she could have looked in upon her little boy from away the other side of the ocean, Paul did not like to think; but he was very sure that he did not want even nurse Sarah to find him reading "Life on the Ocean Wave," and twice had lost his place by sliding the book under the sofa-cushion when he heard footsteps in the hall. But the clock on the stairs ticked away, chiming the hours, half hours, and quarters, till a wandering sunbeam broke through the heavy clouds, a little bit of blue sky peeped after it, and a thousand diamond dew-drops sparkled on every shrub and blade of grass out-of-doors; for the clouds were lifting, a soft wind was blowing, and people began to wonder if it was really going to clear.

The same little sunbeam stole in at the window under which Paul was sitting, and a little breeze out-of-doors setting the ivy-leaves over the window dancing, the sunbeam and the leaves' shadows dancing together on Paul's book dazzled his eyes and made him glance up at the clearing sky.

"A blue sky and a filling sheet," the little boy said pensively, looking down at his book again. "Oh, *what* a nice book! and *of course* it's all true, every single word of it. Nobody is so silly as to write stories that are not true, only those about fairies, that May loves to be reading all the while; and any man, or big boy, or middle-sized boy like me," drawing himself up very straight and looking as tall as possible, "would know that they were all made up. I'm going to be a sailor," hugging the wonderful book. "I've a good mind to start right away and be one this afternoon. There ought to be some one to amuse me as well as May, and Nurse Sarah isn't any good at all; she's always ironing her caps and May's aprons; yes, and my collars too; but I'm sure I wish she wouldn't iron those ever, it would be a great deal better fun to go without one. But how *am* I going to find the way to get to a ship. It's miles and miles and miles to Boston. I couldn't walk there, and May and I gave all our money yesterday to the peanut man. I wish there was some one to tell me the way. I never saw a real sailor, at least one that looks as this one does in the picture. I haven't any guinea-pig to carry away in a bundle, but I could take Sancho. Sancho, how would you like to go to sea?"

But Sancho only wrinkled up his nose, opened his mouth in a long yawn, as much as to say, "Do find something more interesting to talk about," and rolled over for another nap. And Paul was going back to his book when the sound of voices very near made him slide it under the pillow again in a great hurry.

Where *were* the voices. Paul listened for a few moments, and then made up his mind that they were not in the hall, or coming down the stairs, or anywhere in-doors at all, but outside the window. Then it was that the little boy climbed up on the sill just as the clock was striking four. And what do you think he saw? You'll hardly believe me, it will seem so much like a fairy-story for Paul to have just what he was wishing for; but there, on the path that ran from the side door

of the house round the corner to the kitchen garden, right in plain view from the window, stood a sailor, a real live sailor, in a real sailor suit of blue flannel, with a funny flat cap very much on the back of his bushy head, and showing every one of his white teeth in a cheerful smile, as he stood talking to—of all people in the world—Nurse Sarah!

Before Paul could really believe his eyes, or had the least bit in the world gotten over being astonished, he saw something else that surprised him so much more that he almost, but not quite, fell over backwards from the window-sill on the floor; for, seated on the sun-dial itself was a very strange-looking little figure, his face quite covered with brown whiskers, his long tail wound in an elegant curve around the dial, and his brown fingers very busy with a peanut shell.

"A monkey!" Paul exclaimed, his eyes larger and rounder than ever. "And he's a sailor, too!" for the monkey was elegant in a cocked hat, and a very much trimmed blue coat.

The monkey must have caught the sound of Paul's voice; for, turning around, with a whisk and whirl that quite took the little boy's breath away, he took off the tall hat and made him an elegant bow—so fine a one that he nearly toppled off from the sun-dial.

How long do you suppose Paul was in jumping off the window-sill? Not very many minutes, I assure you; and in no time at all he was peering out of the side door at Nurse Sarah's wonderful acquaintance.

He was just going away it seemed, holding out his arm for the monkey to jump on it; and Paul was just in time to hear him say:

"I'm staying in the village for a couple of days, at my mother's, you know, the little red house back of the Academy; and if you've any word to send to Jim, send it in, or bring it your own self."

"Yes," answered Sarah tearfully; and then, for the first time, Paul saw that she was crying. "I'll write a letter, thank you kindly, to my own brother Jim, and it's myself that'll bring it with my own hands to-morrow evenin'.

"And it's myself that'll pay you a visit, too," Paul said to himself, as he ran off for his cap, and then off for a scamper in the fresh, sweet air with Sancho. "Oh, what a splendid chance to learn all about sailors!"

(To be continued.)

THE DOG THAT DROPPED THE SUBSTANCE FOR THE SHADOW.

(A Paraphrase.)

BY LYDIA LEIGH.

How oft do we see, in life's hot, eager race,
Men dropping the substance to give shadows chase;
So many the victims of this fascination,
We fail in attempting to make computation.
Then list, ye foolish ones! and Aesop's dog will preach
A sermon by his act, which I'll put into speech.
Trotting fast up the road one fine day,
With dinner in mouth came poor Tray.
(Now, like many a two-footed sinner,
Of all things, Tray loved best his dinner.)
But, alas! a stream, tranquil and clear,
That lay in his way cost him dear.
Looking in, he saw there a strange sight,
Which stirred him with greedy delight.
Without doubt there is teast number two,
And he hesitates not what to do:
In the water the substance he drops,
Plunges in for the shadow—nor stops
Into the chase until far out of sight
Both are gone. Then poor Tray, in sad plight,
Cold, and dripping, and *minus his dinner*,
And feeling considerably thinner
Than when he went in, stepped ashore.
Said he, "I'll be wise evermore;
Throwing substance for shadow away,
As a course, on the whole, does not pay."

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During the past two or three years I have done quite an extensive business with the clergy in all parts of the country. Every order—where money was sent in advance—has been promptly filled, as my express receipt books will show, and which will soon be proven by many witnesses. In the meantime, if there be a single clergyman who *during the past three years* has sent me an order for paper (with the money) which has not been *promptly* and satisfactorily filled, I now most earnestly call upon him to send his address, with full particulars, to the Rev. Henry Olmsted, D.D., Branford, Conn., and I hereby authorize that gentleman to publish the result.

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Rector of Zion Church.

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Boarding and Day School for Young Ladies,
ELIZABETH, NEW JERSEY,
Will be reopened on Wednesday, 18th September, 1878.

INSTRUCTION.

MR. CHURCHILL'S SCHOOL IN NEW YORK,
448 Madison Avenue.
☞ Term begins September 24th.

MRS. GARRETSON
assisted by MISS THURSTON, will reopen her ENGLISH, FRENCH, and GERMAN BOARDING AND DAY SCHOOL for Young Ladies and Children, No. 52 West 47th street, New York, on Wednesday, September 25th. Great prominence given to MUSIC.
The Kindergarten will reopen October 1st.

MRS. J. H. GILLIAT'S
FAMILY AND DAY SCHOOL,
Newport, R. I.,
Reopens Thursday, September 26th.

MRS. JOHN J. ROBERTS AND MISS WALKER'S
ENGLISH AND FRENCH SCHOOL FOR YOUNG LADIES, No. 148 Madison Avenue, will reopen September 24th. Shorter hours and assistance in study, for those who desire it. Two young ladies will be received into the the family.

CONNECTICUT, Stamford.
MRS. RICHARDSON'S ENGLISH, FRENCH, AND GERMAN BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Reopens September 23d.

MRS. SYLVANUS REED'S SCHOOL.
Nos. 6 & 8 East 53d St., New York,
A CHURCH SCHOOL FOR YOUNG LADIES.
French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women.
The health record of this School from the beginning proves that a high standard of health and a high standard of scholarship are entirely compatible.

MRS. WILLIAMES'
ENGLISH AND FRENCH BOARDING AND DAY SCHOOL for Young Ladies and Children, 26 West 39th street, reopens Sept. 26th. Lecture course commences 1st Nov.

POUGHKEEPSIE FEMALE ACADEMY,
Rev. D. G. WRIGHT, D.D., Rector.
The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFINED, CHRISTIAN, AND HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc., please address the RECTOR, Poughkeepsie, N. Y.

POTTER HALL,
Andalusia, Pa.
A HOME BOARDING SCHOOL FOR LITTLE BOYS. Two and a half hours from New York. Half hour from Philadelphia, Pa. Charges moderate; number limited. Ninth year begins Monday, 9th September, 1878.
A. N. ARMS, Jr., Principal.

RUTGERS FEMALE COLLEGE.—The Fortieth Year begins Sept. 25th. Examinations Sept. 23d and 24th.
THOS. D. ANDERSON, D.D., President.

RYE SEMINARY, Rye, N. Y,
A SCHOOL FOR YOUNG LADIES.
For particulars address MRS. S. J. LIFE.

SEASIDE HOME, ASBURY PARK, N. J.,
Boarding and Day School for Young Ladies and Children, Reopens Sept. 10th, 1878.
Address MISS J. ROSS, Principal.

ST. AGNES SCHOOL,
Albany, N. Y.
The eighth year of this School begins (D.V.) Wednesday September 18th. Terms $350 a year. Entrance Fee, $25
For circulars containing full information, apply to
SISTER HELEN, or
MISS E. W. BOYD,
St. Agnes School.

ST. ALBAN'S HALL, 81 St. Mark's Avenue, Brooklyn, N. Y.
The Rev. R. B. SNOWDEN, A.M., Rector.
Sixth Year begins Sept. 11th. A few girls taken as boarders. Tuition in English, French, German, Classics, and Drawing, with Board, $70 a term. No extras but Music.

ST. CATHARINE'S HALL.
DIOCESAN SCHOOL FOR GIRLS.
The Eleventh year of this school will begin Sept. 12th, Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector, Augusta, Me.

ST CATHARINE'S HALL
DIOCESAN SCHOOL FOR GIRLS,
286 Washington Ave., near DeKalb Ave.
BROOKLYN, N. Y.
Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st.) and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island.

ST. GABRIEL'S SCHOOL
Peekskill, N. Y.
This School will reopen on Monday, Sept. 23d, 1878. Address as above, The Mother Superior, Sisters of S. Mary

ST. JOHN'S SCHOOL.
BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.
Nos. 21 and 23 West Thirty-second Street,
Between Broadway and Fifth Ave., New York
Rev. THEODORE IRVING, LL.D., Rector.

INSTRUCTION.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,
WATERBURY, CONN.,
Advent Term will open (D.V.) Wednesday, Sept. 18th, 1878
The Rev. FRANCIS T. RUSSELL, M A Rector.

ST. MARY'S HALL,
Burlington, N. J.
Forty-second year begins September 18th.
Address The Rev. E. K. SMITH, A.M., Rector.

ST. MARY'S HALL, Faribault, Minn.
Rt. Rev. H. B. WHIPPLE, D.D., Rector.
Miss S. P. DARLINGTON, Principal.
Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The Thirteenth year began in September, 1878. For Registers, with full details, address the RECTOR.

ST. MARY'S SCHOOL,
8 East 46th Street, New York.
The Sisters of St. Mary will reopen their School on Monday, September 23d, 1878. Address the SISTER SUPERIOR, as above.

ST. MARY'S SCHOOL FOR GIRLS,
Raleigh, N. C.
The Rt. Rev. THOS. ATKINSON, D.D., LL.D., } Visitors.
The Rt. Rev. THEO. B. LYMAN, D.D., }
The Rev. BENNETT SMEDES, A.M., Rector-Principal.
Mrs. KATE DE ROSSET MEARES, Lady Principal.
This School is recommended for Northern girls for whom a milder climate is desirable.
For circular address the Rector.

THE JANE GREY SCHOOL,
A Diocesan Institution for Young Ladies.
J. LINDLEY, A.M., Principal,
Mt. Morris, Livingston Co., N. Y.
Fall Term begins September 12th, 1878.

THE MISSES PERINE, No. 34 East 74th st. on Central Park, will reopen their English and French Boarding and Day School for Young Ladies and Children, Sept. 26th.

THE MISSES WARREN, STAMFORD, CONN.,
are desirous of taking into their family a limited number (six) of young children, Boys or Girls, to board and instruct, in addition to their well-established Day School. Best of care. Terms moderate.
Reference, the Rev. WM. TATLOCK, D.D., Stamford, Conn
Address P. O. Box 68.

THE REV. WM. M. OGDEN and AUGUSTUS PRIME,
Associate Priests of Warrensburgh, N. Y., desire to take charge of a limited number of boys under the age of twelve. The best references given.

TRINITY SCHOOL, TIVOLI-ON-THE-HUDSON.
Healthful location; home comforts; thorough training; assiduous care of health, manners, and morals, and the exclusion of bad boys, can all be found in this school. The Twelfth year will begin Sept. 10th. For Catalogue address The Rev. JAMES STARR CLARK, D.D., Rector

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